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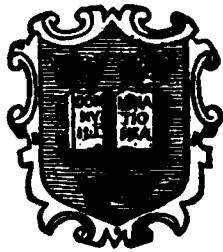
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EURIPIDES

HELENA

JERRAM

London
HENRY FROWDE



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EURIPIDES

HELENA

EDITED

WITH INTRODUCTION, NOTES, AND CRITICAL APPENDIX

FOR UPPER AND MIDDLE FORMS

BY

C. S. JERRAM, M.A.

Late Scholar of Trinity College, Oxford; Editor of the 'Alcestis,' 'Iphigenia in Tauris,' 'Cebetis Tabula,' 'Lucian's Vera Historia,' &c.

PART I. INTRODUCTION AND TEXT

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INTRODUCTION

Date of the *Helena*.—Summary of the plot.—Sources from which Euripides derived its main incidents (Stesichorus, Herodotus, Homer, and the 'Cyclic' poets).—Principal characters.—Criticism on the play. Euripides' aim in Tragedy.—His attitude towards the popular religion.—Authorities for the text, and notice of previous editions.

THE *Helena* is one of the latest extant plays of Euripides; it was brought out in 413¹ B. C., as we gather from the following data. The scholiast on Aristophanes, *Thesmoph.* 1012, says that the *Helena* was acted in conjunction with the *Andromeda*² (of which only fragments remain), while from the Scholiast on *Ranae* 53 we learn that the *Andromeda* appeared eight years previously. Now the date of the *Ranae* is 405 B. C.; hence the *Helena* must have appeared in 413 (*Olymp.* xci. 4), in the archonship of Cleocritus. Moreover, in *Thesmophoriazusae* 850, an allusion is made to τὴν καὶ νῦν Ἑλένην³, which is rightly interpreted as referring to the previous year, since Aristophanes' comedy was acted in 412. The appearance of the *Helena* was therefore contemporaneous with the fatal disaster in Sicily, probably referred to in l. 1151. (See note.)

The plot of the *Helena* rests upon an assumption (the origin of which will presently be discussed), that the Helen for whom the Greeks fought at Troy was no real person, but a phantom (εἰδωλον) formed by Hera out of air, in order to deceive Paris,

¹ C. O. Müller, *Literature of Ancient Greece*, p. 375, places the date a year later, in 412 B. C.; but the earlier date is generally taken, being the result of calculation from the data given in the text.

² We also know that the *Andromeda* appeared after the *Aves*, since the Scholiast on l. 347 of the latter play expressly says that the *Andromeda* had not then been acted, in answer to an assertion that Aristophanes had parodied Euripides in the passage referred to.

³ See the scene from *Thesmophoriazusae*, reprinted on p. 147.

to whom her rival Aphrodite had promised Helen in marriage, as a recompense for his famous award of the prize of beauty. The true Helen had been conveyed by Hermes to Egypt, and placed under the care of king Proteus, who was to keep her for Menelaus until he should return to claim her after the war. Proteus is now dead, and Helen, in order to escape the solicitations of his son Theoclymenus, has taken sanctuary at the tomb of the deceased king, and is anxiously expecting the coming of Menelaus. Teucer, who is on his way to Cyprus, visits Egypt for the purpose of consulting Theonoe, the prophetic daughter of Proteus, respecting his destination; and recognising Helen informs her of the fall of Troy and of the reported death of her husband. By the advice of the Chorus Helen goes to inquire of Theonoe concerning the truth of this report, and is told that Menelaus is alive and a wanderer in quest of his home. Meanwhile Menelaus himself appears, driven by a storm upon the coast of Egypt, with the remnant of his crew and his supposed wife, the phantom Helen, whom he has rescued from Troy. Helen returning to the tomb meets Menelaus, and accosts him as her husband, a claim which he refuses to recognise, notwithstanding her protestations, until a messenger arrives with the news that the Helen whom he had left in a cave with his companions by the sea-shore had vanished into the air. The recognition is now mutual, and, after Helen has informed him of the state of her affairs with Theoclymenus, they discuss together their chances of deliverance. At this juncture Theonoe comes on the scene, and lets them know that their fortunes are in her hands, since if she informs her brother of the presence of Menelaus their fate is sealed. Moved at length by their joint appeal to her sense of right and justice not to betray them, she consents to aid their purpose by silence, and leaves them to deliberate upon the best means of escape. They agree to keep up the report of Menelaus' death; that Helen should ask Theoclymenus for a ship with its crew and provisions under the name of offerings, to perform funeral rites to her husband who has died at sea; and that Menelaus should personate a messenger of evil tidings who has escaped from the wreck. Theoclymenus returning

from the chase, finds Helen in deep mourning, and is told the reason. Helen then professes her willingness to marry him at once, now that Menelaus is dead, and Theoclymenus readily grants all that she requires, the stranger being invested with the command of the vessel. Menelaus and Helen now proceed on their way to perform the pretended obsequies, while Theoclymenus makes preparations for the nuptials within the palace. After a choral ode, invoking success on the enterprise, a messenger arrives from the port with news of the escape. He tells the king how on reaching the shore Menelaus had been met by his own crew, and invited them to embark under pretence of joining in the funeral rites. When far out at sea the Greeks had fallen upon the unarmed Egyptian crew and overpowered them. He alone escaping from the general massacre had come to inform the king. Theoclymenus, in the violence of his rage, threatens to slay Theonoe for her connivance with the fugitives; when the Dioscuri suddenly appearing bid him abandon his purpose, and reveal the future destinies of Helen and Menelaus. Theoclymenus thereupon forgives his sister, and invokes blessings upon the pair now returning to their home.

The chief incident on which the plot hinges was suggested by a lyric poem of Stesichorus (circ. B.C. 600) called the *Palinodia*. It is said that Stesichorus had been struck blind as a punishment for his abuse of Helen in a former poem, but had recovered his sight on composing a *Palinode*¹ or 'recantation,' in which he stated that Helen herself had never really gone to Troy, and that only her 'phantom' was there². It is uncertain whether Stesichorus represented Helen as remaining all the time at Sparta, but a story, probably of Greek origin, is given by Herodotus (ii. 113, &c.) on the authority of the priests at Memphis, which transports her to Egypt. Paris, it is said,

¹ The opening of this poem is preserved in Plato, *Phaedrus* 243 A Οὐκ ἔστ' ἔτνμος λόγος οὗτος, οὐδ' ἔβας ἐν νηυσὶν εὐσέλμοις, οὐδ' ἔκειο Πέργαμα Τροίας—and the first line became proverbial.

² Cp. Plato, *Republic* 586 C τὰ τῆς Ἑλένης εἰδωλὸν ὑπὸ τῶν ἐν Τροίᾳ Σθησίχορος φησὶ γενέσθαι περιμάχητον ἀγνοίᾳ τοῦ ἀληθοῦς, αἰεὶ αὖ ἵνα preserved from Stesichorus, Τρῶες οἱ τότε ἴσαν Ἑλένας εἰδωλὸν ἔχοντες.

bound for Troy with Helen, was driven by a storm to the coast of Egypt during the reign of Proteus. They landed at the Canopic mouth of the Nile near a temple of Heracles, and were deserted by some of their slaves who sought sanctuary therein. These runaways related to the priests and to Thonis the governor of the district the abduction of Helen, and in due course the information reached the king's ears. Paris was thereupon banished, and Helen with her treasure detained by Proteus, that both might be restored to Menelaus, should he on his return from Troy lay claim to them. Meanwhile the siege of Troy went on, in spite of the repeated assertion of the Trojans that Helen was not with them, and on the fall of the city, when the truth became manifest, the Greeks sent off Menelaus to Egypt. He thus recovered Helen and her treasure and returned with them to Sparta.

Homer's account is different. He transports Menelaus and Helen to Egypt, but places their visit there after the Trojan war, and describes the husband's previous wanderings¹. He tells us too that Menelaus was detained in Pharos by contrary winds, till, aided by Eidothea, he found means of escape by consulting Proteus, the prophetic sea-god, and that after sacrificing to the gods he was allowed to return home in the eighth year after the fall of Troy (*Hel.* 776).

It is not easy to determine whether Proteus the *king* or Proteus the *prophet* has the better claim to be considered part of the original story. Muller regards the *king* as a creation of the Egyptian interpreters out of the sea-god Proteus, while others find in the latter a reproduction of Glaucus, the son of Nereus, who is said to have told Menelaus on his homeward voyage from Troy of the murder of Agamemnon. *King* Proteus, whom the Egyptians called Cetes, was said to be the son of Poseidon, and with his wife Psamathe (*Hel.* 7) was noted for his hospitality to strangers. Hence, as in this play, Hermes is represented as bringing Helen to him to keep for Menelaus. Another tradition however makes Proteus himself take Helen from Paris, to whom he gives a 'phantom' instead,

¹ *Od.* iv. 83, and see note on l. 404 of this play.

formed in the Isle of Pharos, restoring the true Helen to Menelaus on his return from Troy. This legend appears to rest on a confusion between the king and Homer's 'prophetic old man of the sea.' The story heard by Herodotus adheres throughout to the merely human character of Proteus.

It appears then that Euripides founded his plot mainly on the phantom legend of Stesichorus, which neither Homer nor Herodotus mentions, but how far he drew for his other details upon the work of the poet of Himera we have no means of judging, as the above-quoted (p. vii, note) four lines of the *Palinodia* are alone extant. For the purposes of his play he adopted the Herodotean account, which represents Proteus as king of Egypt, and he assigned the prophetic power of the other Proteus to the king's daughter Theonoe. The production of the 'phantom-Helen' he attributes to Hera, who desired to spite her rival Cypris (Aphrodite)¹. This and other incidents² may have been his own invention, but the question of how far Euripides in this play is original and how far indebted to authorities is scarcely worth investigation. It is enough to know that he chose a certain obscure legend as the basis for a representation of Helen's story quite different from the conventional one, and the exposition needed by his audience, who could not be expected to know more than the popular legends, he supplies in the Prologue.

We have seen how discrepant is Euripides' account with that of Homer in almost every particular; the fact being that in this, as in most of his plays dealing with the Tale of Troy (e. g. *Iph. in Tauris*, *Hecuba*, &c.), he took his leading incidents from the poets of the 'Epic Cycle,' especially from those known as the *Cypria* and the *Nosti*. Hence, and not from Homer, he derived the cause alleged for the Trojan war in the relief of Earth overburdened with her population (l. 40, n.), the Judgment of Paris, the stories of Jupiter and Leda, and of

¹ *Helena*, 680, &c.

² E. g. the story of Hermes having first carried off Helen to the Isle of Helena on the coast of Attica (l. 1673, n.). It is not unlikely however, in this case, that legends were current to account for the name of the island.

Pelops' contest with Oenomaus (l. 386, n.), the wanderings of Menelaus, and his visit to Egypt (to which a bare allusion is made in *Od.* iv. 83, &c.), the lighting of the false beacon by Nauplius on Euboea (l. 761), and the deification of the Dioscuri, whom Homer simply mentions as dead and buried before the war was ended (*Il.* iii. 243). Also from the *Aethiopis* and *Little Iliad* came the story of the contest of Aias for the arms of Achilles (l. 96, &c.), besides smaller incidents and allusions throughout the play.

The character of Helen, as drawn in this play, presents a striking contrast to its delineation elsewhere, as for instance in the *Troades*. By the tragedians generally, though not by Homer, she is represented as a woman utterly depraved and abandoned; here she figures as a model of conjugal affection, a devoted and faithful wife. That she dwells somewhat persistently on her own misfortunes is a fault that may in some measure be excused¹; since the greatest of them all, the reputed loss of fame, would to an honest woman be overwhelming. Her proneness to artifice may likewise be explained consistently with the conception of her character here set forth. Theoclymenus, as a barbarian, was 'faux game,' and the audience would certainly reckon the use of any means, fair or foul, to thwart his designs, fully justified under the circumstances. Menelaus too in the *Helena* appears in a more favourable light than in other plays. He is not exactly a *noble* character, being too much impressed with a sense of his personal discomforts, and he is also too fond of discoursing upon his own prowess. Yet in spite of these defects his character excites some degree of admiration. He is devoted to Helen; when Theonoe holds their fate in her hands he will not cringe to her, nor will he yield to the tyrant's power, but resolutely determines to succeed in the projected enterprise or die in the attempt.

Theoclymenus, a man regardless of right and justice, careful indeed to pay his respects daily at his father's tomb, but insensible to the claims of a sacred trust, is (like Thoas in the *Tauri*

¹ See, however, Hermann's criticism on p. xii.

Iphigenia) of the regular barbarian type. He is bent on satisfying his desires upon Helen at all hazards, and therefore his being outwitted in the end by her and Menelaus not only fails to excite any sympathy for the victim, but is felt to be a just retribution. To an Athenian audience all this latter part of the play would be a pleasing exhibition of the superiority of Greek cunning and *finesse* over barbarian brute force. 'Rex, ut barbarus, ferocia praeceps nec valde sagax' is Hermann's short but comprehensive summary of his character.

Theonoe, though she plays but a brief part, is a charming personage; pure-minded, holy, and devout, tender-hearted, and full of sympathy with the distressed, one 'in whose breast justice hath raised her shrine' (l. 1002). She will not violate her father's sacred trust to please her brother, and when once convinced that Helen is the true wife of Menelaus, she hesitates not to connive at the escape of the pair. She represents one among the many instances of virtuous women, which go far to refute the favourite charge of 'misogyny' brought against Euripides¹.

In the First Messenger we have the faithful retainer of the house, who, though only a servant, is deeply interested in his master's fortunes, and is welcomed by Menelaus and Helen to share their common joy (l. 728).

The introduction of Teucer in the first scene serves but to acquaint Helen with events which the course of the play requires that she should know,—viz. the reported fate of Menelaus, and the woes that had befallen her own family. The legend of Teucer's banishment is used by Euripides for the purpose of bringing him to Egypt; perhaps also the traditional connexion of his family with the ancient Erechtheidae, from whom the Athenians claimed to be descended², may have further influenced our poet in making him one of the persons of the drama.

The dialogue between Menelaus and the Portress borders

¹ See Introduction to the *Alkestis*, p. xi.

² In Soph. *Aias* 202 the Salaminian crew of Ajax are addressed as 'the race of the earth-born Erechtheidae, and Ajax afterwards alludes to the Athenians as τὸ οὐντροφὸν γένος, l. 861.

closely on comedy, nor are there wanting comic touches interspersed throughout the play (e.g. ll. 420, 490, 616, &c.), not to mention the ludicrous complications arising from the double character of Helen, and the greater part of that scene in which Theoclymenus is cajoled into supplying the two lovers with the means of escape. Hence some have introduced the name 'tragi-comedy' to designate this and other plays of Euripides (as the *Orestes* and *Electra*), by way of special distinction. A full investigation of this subject would involve the whole question of Euripides' relation to his predecessors¹, and of his own conception of tragic art, whether it be a 'degradation' from a loftier level or a legitimate development of dramatic resources. We have to deal only with the fact that Euripides intended the *Helena* for a tragic piece, and presented it deliberately as one play of a trilogy, which included the *Andromeda* and another piece whose name is lost. Whatever certain critics, from Aristotle downwards, have laid down as indispensable constituents of Tragedy — high motives, grandeur of style, purification² of the passions by pity and fear, and the like — Euripides, whether he be right or wrong, has marked his dissent in a great measure from these theories by his actual treatment and choice of materials. His obvious aim in tragedy was to make it the vehicle of moral instruction founded upon the instability of *human* affairs, to pourtray *human* emotions, and to move his audience by means of pathetic situations to compassion for misfortunes which might at some future time be their own. But it may fairly be admitted that, judged even by the poet's own standard, the *Helena* is not a *great* tragedy. As Hermann remarks³, the lamentations of Helen have an element of unreality, and are somewhat laboured in expression, while Menelaus moves our pity more by his present destitution than by any overwhelming weight of sorrow; for, though he stands in momentary peril of his life in case of

¹ This question I have briefly discussed in the Introduction to *Alceſtis*, pp. xix-xxi.

² See the same Introduction, p. viii, note.

³ 'Haud sane optima haec tragoedia est, . . . quod nec gravis metus in ea nec magna miseratio invenitur.' Praef. p. xiv.

discovery by the tyrant, he is never brought into actual contact with the emergency.

The merits of the *Helena* must be sought in another direction. It is a truly romantic play, full of incident; the plot is most exciting, and its development gradual enough to sustain one's interest to the end. Some of the speeches and dialogues may appear tedious to a modern reader; less so, we imagine, to the spectators at the Dionysian festival. Discourses such as the one with Theonœ on the duty of guarding a sacred trust, or the long dialogue with Theoclymenus when the plot is thickening around him, or even the soliloquies of Helen and Menelaus philosophising upon their respective fortunes, would take the fancy of an audience, to whom debate and discussion, rhetorical display and metaphysic subtleties were a part of daily experience. The narrative of the Second Messenger is most graphically told, and may be compared with a similar one in the *Tauric Iphigenia* (ll. 1327, &c.), a play which corresponds to the *Helena* in its leading features, as shown in the mutual recognition of relations after long absence, and the stratagem practised by Greeks upon a barbarian king, resulting in their escape from his dominions.

The Chorus in this, as in most of our poet's later plays, is for the most part merely accessory, sympathetic of course with the fortunes of the chief characters, but not aiding materially in the action, and singing at least one ode, which, though a very fine composition, is quite irrelevant to the subject¹.

The attitude of Euripides towards the popular religion finds illustration in the *Helena*, as well as elsewhere. Cypris and Hera appear in a very contemptible light², like a couple of jealous women endued with a divine power that only makes the consequences of their rancour more serious. In one passage (ll. 887, &c.) the poet even ventures to represent a mortal,

¹ See note on l. 1301.

² This is of course involved in the original story about the Apple of Discord, &c., but it is one of those incidents that Aeschylus and Sophocles would have preferred to keep out of sight, whereas Euripides dwells upon it with evident satisfaction. In the *Hippolytus* his treatment of the dispute between Cypris and Artemis is bolder still.

Theonoe, as arbitress of the heavenly counsels (τέλος δ' ἐφ' ἡμῖν, &c.), thus almost usurping the office of Destiny, and reducing the deliberations of the Olympian conclave to an absurdity. We have, *per contra*, it is true, the final interposition of a divinity (known as *deus ex machina*) to resolve an otherwise inextricable knot. But the tendency of such an exhibition to excite any real reverence in the spectators may well be questioned. Most thinking minds must have felt that so violent a solution of difficulties was really none at all, and that 'the ways of God to man' could not be 'justified' thereby. The result might therefore be to produce an increased scepticism, 'religious, if not moral'.¹ The device was in fact made necessary, wherever the complications of the plot rendered a natural solution difficult, or impossible².

Amongst the accredited ministers of the gods there was one class, that of soothsayers (μάντεις), which Euripides especially disliked, considering them as mischievous pretenders to knowledge such as no mortal could or ought to possess. This feeling is illustrated in the reflections of the Messenger (ll. 744. &c.) upon the failure of the seers at Troy to predict the truth about Helen; and the approval of the Chorus indicates that the poet is here expressing his own sentiments.

There is an allusion to the story of the 'phantom' in the last scene of *Electra* (l. 1280, &c.), where the Dioscuri, predicting the destinies of the house of Athens, say of Helen—

Πρωτέως γὰρ ἐκ δόμων
ἦκει λιποῦσ' Αἴγυπτον, οὐδ' ἦλθεν Φρύγας.
Ζεὺς δ', ὡς ἔρις γένοιτο καὶ φόνος βροτῶν,
εἰδῶλον Ἑλένης ἐξέπεμψ' ἐς Ἴλιον.

C. O. Muller, relying on a supposed reference to the Sicilian expedition in l. 1347 of the same play, fixes its date as 415 B. C., and regards the above-quoted lines as 'a hint afterwards worked out in the *Helena*;' but the last reference is too vague to

¹ Mahaffy, *Euripides*, p. 121.

² The *deus ex machina* also appears in the *Hippolytus*, *Suppliants*, *Ion*, *Electra*, *Orestes*, and *Iphigenia in Tauris*; there was probably one in the *Iph. in Aulide*, but the genuine conclusion of that play is lost.

be of any certain value, and as regards the order of events, the *Electra* takes up the story just where the *Helena* leaves it, viz. from the arrival of Menelaus and Helen at Nauplia.

Our authority for the text of this play is a single Florentine MS. of the 14th century, known as Flor. 2, and marked C by Kirchhoff. It contains also the *Hercules Furens* and *Electra*. Of this Codex, corrected by a later hand, there are three transcripts, one at Florence and the other two at Paris. The original MS. is unfortunately corrupt in many places, and it is to this circumstance, as well as to the entire absence of Scholia, that we may attribute the continued neglect of so interesting a play in the schools. But the labours of successive editors (among whom the name of Hermann stands conspicuous) have done much in the way of restoration, and have left but one or two passages which are still hopelessly corrupt. The text of this edition has been constructed on the principle of retaining the MS. readings as far as seemed consistent with probability. I have therefore refrained from adopting several of the conjectures, more or less ingenious, which have been offered by Hermann, Nauck, Dr. Badham, and other editors. I have of course derived much assistance from Mr. Paley's edition of Euripides in the *Bibliotheca Classica*, and also from the notes on the *Helena* by Mr. W. G. Clark, published in the *Journal of Classical and Sacred Philology*, 1854-1859. To avoid encumbering the notes with irrelevant matter, I have relegated the bulk of my observations on the text and variant readings to a separate Critical Appendix.

As the notes in this edition are intended for moderately advanced students, information upon ordinary points of grammar has been for the most part withheld. Frequent references are given, by way of illustration, to my edition of the *Alcestis*, recently published in the Clarendon Press Series.

CHARLES S. JERRAM.

WOODCOTE HOUSE, WINDLESHAM,
January 1st, 1882.

NOTE TO SECOND EDITION

In revising the notes to this second edition I have availed myself of the assistance of several friends, who have kindly contributed suggestions. Among them I must especially mention Mr. Robinson Ellis, Fellow of Trinity College and Reader in Latin in this University, to whose contributions I have appended in square brackets his initials [R. E.].

OXFORD, *October* 1892.

EΛE N H.

DRAMATIS PERSONAE.

HELEN.	OLD WOMAN.
TEUCER.	MESSENGER.
MENELAUS.	ANOTHER MESSENGER.
THEONOE.	CHORUS of captive Spartan
THEOCLYMENUS.	maidens.
DIOSCURI.	

ΤΠΟΘΕΣΙΣ.

Ἡρόδοτος ἱστορεῖ περὶ Ἑλένης καὶ φησιν ἔλθειν μὲν αὐτὴν εἰς Αἴγυπτον, καὶ τοῦτο φάσκειν καὶ τὸν Ὅμηρον ποιοῦντα τὴν Ἑλένην παρέχειν τῷ Τηλεμάχῳ ἐν Ὀδυσσεΐᾳ τὰ λαθικηδὲς φάρμακον τὸ οἱ πόρε Πολυδάμνα Θόωνος παράκοιτις, οὐ μὲν δὲ οὕτως ὥς Εὐριπίδης φησὶν. οἱ μὲν γὰρ πλανωμένην φασὶν αὐτὴν μετὰ τοῦ Μενελάου μετὰ τὴν τῆς Ἰλίου πόρῃσιν καὶ εἰς Αἴγυπτον πηραγενέσθαι κακεῖθεν πεπορίσθαι τὰ φάρμακα· ὁ δὲ τὴν μὲν ἀληθῶς Ἑλένην φησὶ μὴδ' ὅπως οὖν ἔλθειν εἰς Τροίαν, τὸ εἶδωλον δὲ αὐτῆς. κλέψας γὰρ αὐτὴν ὁ Ἑρμῆς Ἥρας βουλῇ Πρωτέϊ τῷ βασιλεῖ τῆς Αἰγύπτου φυλάττειν παρέδωκε· τοῦτου δὲ θανόντος ὁ υἱὸς αὐτοῦ Θεοκλύμενος ἐπειρᾶτο γαμεῖν αὐτήν. ἥ δὲ ἰκέτις παρεκάθητο τῷ τοῦ Πρωτέως μνημεῖῳ, ὅθεν αὐτῇ ἐπιφαίνεται Μενέλεως, τὰς μὲν ναῦς ἐν τῇ θαλάσῃ ἀπολέσας, ὀλίγους δὲ τινὰς τῶν ἐταίρων ἐν ἄντρῳ καθειργμένους σώζων. εἰς λόγους δὲ ἐλθόντες καὶ μηχανορραφήσαντες ἀπατῶσι μὲν τὸν Θεοκλύμενον, οὗτοι δὲ νηὶ ἐμβίαντες ὥς δὴ τῷ Μενέλεω θανόντι κατὰ θάλατταν θύσοντες, εἰς τὴν ἰδίαν διασώζονται.

ΕΥΡΙΠΙΔΟΥ ΕΛΕΝΗ.

ΕΛΕΝΗ.

Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί,
ὅς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον
λευκῆς τακείσης χιόνος ὑγραίνει γύας·
Πρωτεὺς δ' ὅτ' ἔζη τῆσδε γῆς τύραννος ἦν,
Φάρον μὲν οἰκῶν νῆσον, Αἰγύπτου δ' ἄναξ, 5
ὅς τῶν κατ' οἶδμα παρθένων μίαν γαμεῖ,
Ψαμάθην, ἐπειδὴ λέκτρ' ἀφῆκεν Αἰακοῦ.
τίκτει δὲ τέκνα δισσὰ τοῖσδε δώμασι,
Θεοκλύμενον μὲν ἄρσεν', ὅτι δὴ θεοὺς σέβων
βίον διήνεγκ', εὐγενῇ τε παρθένον 10
Εἰδῶ, τὸ μητρὸς ἀγλαΐσμ', ὅτ' ἦν βρέφος·
ἐπεὶ δ' ἐς ἥβην ἦλθεν ὥραίων γάμων,
καλοῦσιν αὐτὴν Θεονόην· τὰ θεῖα γὰρ
τά τ' ὄντα καὶ μέλλοντα πάντ' ἠπίστατο,
προγόνου λαβοῦσα Νηρέως τιμὰς πάρα. 15
ἡμῖν δὲ γῇ μὲν πατρίς οὐκ ἀνώνυμος
Σπάρτη, πατὴρ δὲ Τυνδάρεως· ἔστιν δὲ δὴ
λόγος τις ὥς Ζεὺς μητέρ' ἔπατ' εἰς ἐμὴν
Λήδαν κύκνου μορφώματ' ὄρνιθος λαβὼν,
ὅς δόλιον εὐνὴν ἐξέπραξ' ὑπ' αἰετοῦ 20
δίωγμα φεύγων, εἰ σαφῆς οὗτος λόγος.

Ἑλένη δ' ἐκλήθην· ἃ δὲ πεπόνθαμεν κακὰ
 λέγοιμ' ἄν· ἦλθον τρεῖς θεαὶ κάλλους πέρι
 Ἰδαίου εἰς κευθμῶν' Ἀλέξανδρον πάρα,
 Ἥρα Κύπρις τε Διογενῆς τε παρθένος, 25
 μορφῆς θέλουσαι διαπεράνασθαι κρίσιν.
 τοῦμόν δὲ κάλλος, εἰ καλὸν τὸ δυστυχὲς,
 Κύπρις προτείνασ' ὥς Ἀλέξανδρος γαμεῖ,
 νικᾷ· λιπὼν δὲ βούσταθμ' Ἰδαῖος Πάρις
 Σπάρτην ἀφίκεθ' ὥς ἐμὸν σχήσων λέχος. 30
 Ἥρα δὲ μεμφθεῖσ' οὔνεκ' οὐ νικᾷ θεὰς,
 ἐξηνέμωσε τᾶμ' Ἀλεξάνδρῳ λέχη,
 δίδωσι δ' οὐκ ἔμ', ἀλλ' ὁμοιώσας' ἐμοὶ
 εἰδῶλον ἔμπνουν οὐρανοῦ ξυνθείσ' ἵπο,
 Πριάμου τυράννῳ παιδί· καὶ δοκεῖ μ' ἔχειν 35
 κευὴν δόκησιν, οὐκ ἔχων. τὰ δ' αὖ Διὸς
 βουλευματ' ἄλλα τοῖσδε συμβαίνει κακοῖς·
 πόλεμον γὰρ εἰσήνεγκεν Ἑλλήνων χθονὶ
 καὶ Φρυγί δυστήνοισιν, ὥς ὄχλου βροτῶν
 πλήθους τε κουφίσειε μητέρα χθόνα 40
 γνωτὸν τε θείῃ τὸν κράτιστον Ἑλλάδος.
 Φρυγῶν δ' ἐς ἀλκὴν προὔτεθην ἐγὼ μὲν οὔ,
 τὸ δ' ὄνομα τοῦμόν, ἄθλον Ἑλλησιν δορός.
 λαβὼν δέ μ' Ἑρμῆς ἐν πτυχαῖσιν αἰθέρος
 νεφέλῃ καλύψας (οὐ γὰρ ἡμέλησέ μου 45
 Ζεὺς) τόνδ' ἐς οἶκον Πρωτέως ἰδρύσατο,
 πάντων προκρίνας σωφρονέστατον βροτῶν,
 ἀκέραιον ὥς σώσαιοι Μενέλεω λέχος.
 καὶ γὰρ μὲν ἐνθάδ' εἴμ', ὁ δ' ἄθλιος πόσις
 στράτευμ' ἀθροίσας τὰς ἐμὰς ἀναρπαγὰς 50
 θηρᾷ πορευθεὶς Ἰλίου πρυγώματα.
 ψυχαὶ δὲ πολλαὶ δι' ἔμ' ἐπὶ Σκαμανδρίοις
 ῥοαῖσιν ἔθαιον· ἡ δὲ πάντα τλᾷσ' ἐγὼ

κατάρατός εἰμι καὶ δοκῶ προδοῦσ' ἐμὸν
 πόσιν συνάψαι πόλεμον Ἑλλησιν μέγαν. 55
 τί δῆτ' ἔτι ζῶ; θεοῦ τόδ' εἰσήκοισ' ἔποι
 Ἑρμοῦ, τὸ κλεινὸν ἔτι κατοικήσειν πέδον
 Σπάρτης σὺν ἀνδρὶ, γνόντος ὥς ἐς Ἴλιον
 οὐκ ἦλθον, ἵνα μὴ λέκτρ' ὑποστρώσω τινί.
 ἕως μὲν οὖν φῶς ἡλίου τόδ' ἔβλεπε 60
 Πρωτεύς, ἄστυλος ἦν γάμων· ἐπεὶ δὲ γῆς
 σκότῳ κέκρυπται, παῖς ὁ τοῦ τεθυηκότος
 θηρᾶ γαμεῖν με. τὸν πάλαι δ' ἐμὸν πόσιν
 τιμῶσα Πρωτέως μνῆμα προσπίτνω τόδε
 ἱκέτις, ἵν' ἀνδρὶ τὰμὰ διασώσῃ λέχῃ, 65
 ὥς εἰ καθ' Ἑλλάδ' ὄνομα δυσκλεὲς φέρω,
 μή μοι τὸ σῶμά γ' ἐνθάδ' αἰσχίνῃν ὄφλῃ.

ΤΕΤΚΡΟΣ.

τίς τῶνδ' ἐρυμνῶν δωμάτων ἔχει κράτος;
 Πλούτου γὰρ οἶκος ἄξιος προσεικάσαι
 βασιλείᾳ τ' ἀμφιβλήματ' εὐθριγκοί θ' ἔδραι. 70
 ἔα·
 ὦ θεοί, τίς εἶδον ὄψιν; ἐχθίστην ὁρῶ
 γυναικὸς εἰκὼ φόβιον, ἥ μ' ἀπώλεσε
 πάντας τ' Ἀχαιούς. θεοί σ', ὅσον μίμημ' ἔχεις
 Ἑλένης, ἀποπτύσαιεν. εἰ δὲ μὴ 'ν ξένη 75
 γαῖα πόδ' εἶχον, τῷδ' ἂν εὐστόχῳ πτερῷ
 ἀπόλαυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρης.

ΕΛ. τί δ', ὦ ταλαίπωρ', ὅστις ὦν μ' υπεστράφης,
 καὶ ταῖς ἐκείνης συμφοραῖς ἐμὲ στυγεῖς;

ΤΕΤ. ἡμαρτον· ὀργῇ δ' εἶξα μᾶλλον ἢ μ' ἐχρῆν· 80
 μισεῖ γὰρ Ἑλλάς πᾶσα τὴν Διὸς κόρην.
 σύγγνωθι δ' ἡμῖν τοῖς λελεγεμένοις, γύναι.

ΕΛ. τίς δ' εἶ; πόθεν γῆς τῆσδ' ἐπεστράφης πέδον;

- ΤΕΥ. εἰς τῶν Ἀχαιῶν, ὧ γύναι, τῶν ἀθλίων.
 ΕΛ. οὐ τάρ᾽α σ' Ἑλένην εἰ στυγεῖς θαυμαστέον. 85
 ἀτὰρ τίς εἶ πόθεν; τίν' ἐξαυδᾶν σε χρή;
 ΤΕΥ. ὄνομα μὲν ἡμῖν Τεῦκρος, ὃ δὲ φύσας πατὴρ
 Τελαμών, Σαλαμῖς δὲ πατρίς ἣ θρέψασά με.
 ΕΛ. τί δῆτα Νείλου τοῖσδ' ἐπιστρέφει γύας;
 ΤΕΥ. φύγας πατρώας ἐξελήλαμαι χθονός. 90
 ΕΛ. τλήμων ἂν εἴης, τίς δέ σ' ἐκβάλλει πάτρας;
 ΤΕΥ. Τελαμών ὃ φύσας· τίν' ἂν ἔχοις μᾶλλον φίλον;
 ΕΛ. ἐκ τοῦ; τὸ γάρ τοι πρᾶγμα συμφορὰν ἔχει.
 ΤΕΥ. Αἴας μ' ἀδελφὸς ὦλεσ' ἐν Τροίᾳ θανών.
 ΕΛ. πῶς; οὐ τί που σῶ φασγάνῳ βίον στερεῖς; 95
 ΤΕΥ. οἰκεῖον αὐτὸν ὦλεσ' ἄλμ' ἐπὶ ξίφος.
 ΕΛ. μανέντ'; ἐπεὶ τίς σωφρονῶν τλαίῃ τάδ' ἄν;
 ΤΕΥ. τὸν Πηλέως τιν' οἶσθ' Ἀχιλλέα γόνον;
 ΕΛ. μνηστήρ ποθ' Ἑλένης ἦλθεν, ὥς ἀκοίουμεν.
 ΤΕΥ. θανὼν ὃδ' ὀπλων ἔριν ἔθηκε συμμάχοις. 100
 ΕΛ. καὶ δὴ τί τοῦτ' Αἴαντι γίγνεται κακόν;
 ΤΕΥ. ἄλλου λαβόντος ὄπλ' ἀπηλλάχθη βίου.
 ΕΛ. σὺ τοῖς ἐκείνου δῆτα πῆμασιν νοσεῖς;
 ΤΕΥ. ὀθοῦνεκ' αὐτῷ γ' οὐ ξυνωλόμην ὁμοῦ.
 ΕΛ. ἦλθες γὰρ, ὧ ξέν', Ἰλίου κλεινὴν πόλιν; 105
 ΤΕΥ. καὶ ξύν γε πέρσας αὐτὸς ἀνταπωλόμην.
 ΕΛ. ἦδη γὰρ ἦπται καὶ κατείργασται πυρί;
 ΤΕΥ. ὥστ' οὐδ' ἶχνος γε τειχέων εἶναι σαφές.
 ΕΛ. ὧ τλήμον Ἑλένη, διὰ σ' ἀπόλλυνται Φρύγες.
 ΤΕΥ. καὶ πρὸς γ' Ἀχαιοί· μεγάλα δ' εἵργασται κακά. 110
 ΕΛ. πόσον χρόνον γὰρ διαπεπόρθηται πόλις;
 ΤΕΥ. ἐπὶ σχεδόν τι καρπίμους ἔτῳ κύκλους.
 ΕΛ. χρόνον δ' ἐμείνατ' ἄλλον ἐν Τροίᾳ πόσον;
 ΤΕΥ. πολλὰς σελήνας, δέκα διελθούσας ἔτη.
 ΕΛ. ἦ καὶ γυναῖκα Σπαρτιάτιν εἴλετε; 115

- ΤΕΥ. Μενέλαος αὐτὴν ἦγ' ἐπισπάσας κόμης.
 ΕΛ. εἶδες σὺ τὴν δύστηνον; ἢ κλύων λέγεις;
 ΤΕΥ. ὥσπερ σέ γ', οὐδὲν ἦσσαν, ὀφθαλμοῖς ὄρω.
 ΕΛ. σκοπεῖτε μὴ δόκησιν εἶχετ' ἐκ θεῶν.
 ΤΕΥ. ἄλλου λόγου μέμνησο, μὴ κέλῃς ἔτι. 120
 ΕΛ. οὔτω δοκεῖτε τὴν δόκησιν ἀσφαλῇ;
 ΤΕΥ. αὐτὸς γὰρ ὅσσοις εἶδον, εἰ καὶ νῦν σ' ὄρω.
 ΕΛ. ἤδη δ' ἐν οἴκοις σὺν δάμαρτι Μενέλεως;
 ΤΕΥ. οὔκουν ἐν Ἀργεὶ γ' οὐδ' ἐπ' Εἰρώτα ῥοαῖς.
 ΕΛ. αἰαῖ· κακὸν τόδ' εἶπας οἷς κακὸν λέγεις. 125
 ΤΕΥ. ὥς κείνος ἀφανῆς σὺν δάμαρτι κλήζεται.
 ΕΛ. οὐ πᾶσι πορθμὸς αὐτὸς Ἀργείοισιν ἦν;
 ΤΕΥ. ἦν, ἀλλὰ χειμῶν ἄλλοσ' ἄλλον ὤρισεν.
 ΕΛ. πολοῖσιν ἐν νώτοις ποντίας ἁλός;
 ΤΕΥ. μέσον περῶσι πέλαγος Αἰγαίου πόρου. 130
 ΕΛ. κακ τοῦδε Μενέλαόν τις εἶδ' ἀφιγμένον;
 ΤΕΥ. οὐδεὶς· θανὼν δὲ κλήζεται καθ' Ἑλλάδα.
 ΕΛ. ἀπωλόμεσθα· Θεστιᾶς δ' ἔστιν κόρη;
 ΤΕΥ. Λήδαν ἔλεξας; οἴχεται θανοῦσα δῆ.
 ΕΛ. οὐ πού νιν Ἑλένης αἰσχροὺν ὤλεσεν κλέος; 135
 ΤΕΥ. φασὶν, βρόχῳ γ' ἄψασαν εὐγενῇ δέρην.
 ΕΛ. οἱ Τινδάρειοι δ' εἰσὶν ἢ οὐκ εἰσὶν κόροι;
 ΤΕΥ. τεθνᾶσι κοῦ τεθνᾶσι· δύο δ' ἔστων λόγῳ.
 ΕΛ. πότερος ὁ κρείστων; ὦ τάλαιν' ἐγὼ κακῶν.
 ΤΕΥ. ἄστροις σφ' ὁμοιωθέντε φάσ' εἶναι θεῶ. 140
 ΕΛ. καλῶς ἔλεξας τοῦτο· θάτερον δὲ τί;
 ΤΕΥ. σφαγαῖς ἀδελφῆς οὔνεκ' ἐκπνεῦσαι βίον.
 ἔλις δὲ μύθων· οὐ διπλᾶ χρήζω στένειν.
 ὦν δ' οὔνεκ' ἦλθον τούσδε βασιλείους δόμους,
 τὴν θεσπιωδὸν Θεονόην χρήζων ἰδεῖν, 145
 σὺ προξένησον, ὥς τύχῳ μαντευμάτων
 ὄπη νεὼς στείλαιμ' ἔνι οὐρίου πτερὸν

εἰς γῆν ἐναλίαν Κύπρον, οὐ μ' ἐθέσπισεν
οἰκεῖν Ἀπόλλων, ὄνομα νησιωτικὸν
Σαλαμίνα θέμενον τῆς ἐκεῖ χάριν πάτρας. 150

ΕΛ. πλοῖς, ὦ ξέν', αὐτὸς σημανεῖ· σὺ δ' ἐκλιπὼν
γῆν τήνδε φεῦγε πρὶν σε παῖδα Πρωτέως
ιδεῖν, ὃς ἄρχει τῆσδε γῆς· ἄπεστι δὲ
κυσὶν πεποισθὼς ἐν φοναῖς θηροκτόνοισ·
κτείνει γὰρ Ἑλλην' ὄντιν' ἂν λάβῃ ξένον· 155
ὄτου δ' ἕκατι, μήτε σὺ ζῆται μαθεῖν
ἐγὼ τε σιγῶ· τί γὰρ ἂν ὠφελοῖμί σε ;

ΤΕΤ. καλῶς ἔλεξας, ὦ γύναι· θεοὶ δέ σοι
ἐσθλῶν ἀμοιβὰς ἀντιδωρησαίατο.
Ἑλένη δ' ὅμοιον σῶμ' ἔχουσ' οὐ τὰς φρένας 160
ἔχεις ὁμοίας, ἀλλὰ διαφόρους πολύ.
κακῶς δ' ὄλοιτο, μηδ' ἐπ' Εἰρώτα ῥοὰς
ἔλθοι· σὺ δ' εἷης εὐτυχῆς αἰεὶ, γίναι.

ΕΛ. ὦ μεγάλων ἀχέων καταβαλλομένα μέγαν οἶκτον,
ποῖον ἀμιλλαθῶ γόον ; ἢ τίνα μοῖσαν ἐπέλθω, 165
δάκρυσιν ἢ θρήνοισ ἢ πένθεσιν ; ἔ ἔ.

πτεροφόροι νεάνιδες, στρ. α'.

παρθένοι Χθονὸς κόραι

Σειρήνες, εἴθ' ἐμοῖς γόοις

μύλοισ' ἔχουσαι τὸν Λίβυν 170

λωτὸν ἢ σύριγγας· αἰλίνουσι κακοῖς

τοῖς ἐμοῖσι σύνοχα δάκρυα,

πάθεσι πάθεα, μέλεσι μέλεα·

μουσεῖά τε θρηνήμασι ξυνωδὰ

πέμψειε Φερσέφασσα 175

φόνια φόνια, χάριτας ἴν' ἐπὶ

δάκρυσιν παρ' ἐμέθεν ὑπὸ μέλαθρα

νύχια παιᾶνας

νέκυσιν ὀλομένοις λάβῃ.

ΧΟΡΟΣ.

κυανοειδὲς ἀμφ' ὕδωρ ἀντ. α'.
 ἔτυχον ἑλικά τ' ἀνὰ χλόαν 180
 φοίνικας ἀλίου πέπλους
 αὐγαῖσιν ἐν ταῖς χρυσέαις
 ἀμφιθάλπουσ' ἐν τε δόνακος ἔρνεσιν·
 ἐνθεν οἰκτρὸν ὄμαδον ἔκλυον
 ἄλυρον ἔλεγον, ὃ τι ποτ' ἔλακεν 185
 * * * αἰάγμασι στένουσα,
 Νύμφα τις οἶα Ναῖς
 ὄρεσι φυγάδα νόμον ἰεῖσα
 γοερὸν, ὑπὸ δὲ πέτρινα μύχατα
 γύαλα κλαγγαῖσιν
 Πανὸς ἀναβοᾷ γάμους. 190

ΕΛ. ἰὼ ἰώ·

θήραμα βαρβάρου πλάτας, στρ. β'.
 Ἑλλανίδες κόραι,
 ναύτας Ἀχαιῶν
 τις ἔμολεν ἔμολε δάκρυα δάκρυσί μοι φέρων, 195
 Ἰλίου κατασκαφὰν
 πυρὶ μέλουσαν δαΐφ
 δι' ἐμὲ τὰν πολυκτόνον,
 δι' ἐμὸν ὄνομα πολύπονον.
 Λήδα δ' ἐν ἀγχόναις 200
 θάνατον ἔλαβεν
 αἰσχύνας ἐμᾶς ὑπ' ἀλγέων.
 ὃ δ' ἐμὸς ἐν ἀλὶ πολυπλανῆς
 πόσις ὀλόμενος οἴχεται,
 Κάστορός τε συγγόνου τε 205
 διδυμογενὲς ἄγαλμα πατρίδος

ἄφανες ἄφανες ἱππόκροτα λέλοιπε δάπεδα
 γυμνάσιά τε δορακόεντος
 Εὐρώτα, νεανίαν πόνον.

ΧΟ. αἰαῖ αἰαῖ· ἀντ. β'. 210

ὦ δαίμονος πολυστόνου
 μοίρας τε σᾶς, γύναι.
 αἰὼν δυσαίων

τις ἔλαχεν ἔλαχεν, ὅτε σε τέκετο ματρόθεν
 Ζεὺς πρέπων δι' αἰθέρος 215

χιονόχρως κύκνου πτερῶ·
 τί γὰρ ἄπεστί σοι κακῶν;
 τίνα δὲ βίοτον οὐκ ἔτλας;
 μάτηρ μὲν οἴχεται,

δίδουμά τε Διὸς 220

οἶκ' εὐδαιμονεῖ τέκεα φίλα,
 χθόνα δὲ πάτριον οὐχ ὄρῃς,
 διὰ δὲ πόλεας ἔρχεται
 βάξις, ἧ σε βαρβάροισι

λέχεσι, πότνια, παραδίδωσιν, 225

ὃ δὲ σὸς ἐν ἅλλ' κύμασί τε λέλοιπε βίοτον,
 οὐδέ ποτ' ἔτι πάτρια μέλαθρα
 καὶ τὰν Χαλκίοικον ὀλβιεῖς.

ΕΛ. φεῦ, τίς ἦν Φρυγῶν, τίς ἦν, στρ. γ'. 230

τὰν δακρυόεσσαν Ἰλίου τε πύκαν

*ὅς ἔτεμε τοῖς θ' Ἑλλανίας ἀπὸ χθονὸς;

ἔνθεν ὀλόμενον σκάφος

ὃ Πριαμίδας συναρμόσας

ἔπλευσε βαρβάρῳ πλάτῃ

τὰν ἐμὴν ἐφ' ἐστίαν, 235

ἐπὶ τὸ δυστυχές *τε κάλλος,

ὥς γάμον ἐμὸν, ἧ τε δόλιος

ἡ πολυτόνος Κύπρις

Δαναΐδαις θάνατον ἄγουσα Πριαμίδαις τε.
 ὦ τάλαινα συμφορᾶς, 240

*ἐν δὲ χρυσεῖς θρόνοις ἀντ. γ'.

ἅ Διὸς ὑπαγκάλισμα σεμνὸν Ἥρα
 τὸν ὠκύπουν ἐπεμψε Μαιάδος γόνου,
 ὃς με χλοερὰ δρεπομέναν
 ῥόδεά *τε πέταλ' ἔσω πέπλων, 245

τὰν Χαλκίοικον ὥς μόλοιμ',

ἄρπάσας δι' αἰθέρος

τάνδε γαῖαν εἰς ἄνολβον

ἔριν ἔριν τάλαιναν ἔθετο

Πριαμίδαισιν Ἑλλάδος.

τὸ δ' ἐμὸν ὄνομα παρὰ Σιμουντίοις ῥοαῖσι 250
 μαψίδιον ἔχει φάτιν.

ΧΟ. ἔχεις μὲν ἀλγείν', οἶδα· σύμφορον δέ τοι
 ὥς ῥᾶστα τὰναγκαῖα τοῦ βίου φέρειν.

ΕΛ. φίλαι γυναῖκες, τίνι πότμῳ συνεζύγην; 255

ἂρ' ἡ τεκοῖσά μ' ἔτεκεν ἀνθρώποις τέρας;

γυνὴ γὰρ οὐθ' Ἑλληνὶς οὔτε βάρβαρος

τεῦχος νεοσσῶν λευκὸν ἐκλοχεύεται,

ἐν ᾧ με Λῆδαν φασὶν ἐκ Διὸς τεκεῖν.

τέρας γὰρ ὁ βίος καὶ τὰ πράγματ' ἐστί μοι, 260

τὰ μὲν δι' Ἥραν, τὰ δὲ τὸ κάλλος αἴτιον.

εἴθ' ἐξαλειφθεῖς ὥς ἄγαλμ' αἴθις πάλιν

αἴσχιον εἶδος ἀντὶ τοῦ καλοῦ λαβον,

καὶ τὰς τύχας μὲν τὰς κακὰς ἃς νῦν ἔχω

Ἑλληνες ἐπελάθοντο, τὰς δὲ μὴ κακὰς 265

ἔσωζον ὥσπερ τὰς κακὰς σώζουσί μου.

ὅστις μὲν οὖν εἰς μίαν ἀποβλέπων τύχην

πρὸς θεῶν κακοῦται, βαρὺ μὲν, οἰστέον δ' ὅμως

ἡμεῖς δὲ πολλαῖς συμφοραῖς ἐγκείμεθα.

πρῶτον μὲν οἶκ οὐς' ἄδικος, εἰμὶ δυσκλεής· 270

καὶ τοῦτο μείζον τῆς ἀληθείας κακόν,
 ὅστις τὰ μὴ προσόντα κέκτηται κακά.
 ἔπειτα πατρίδος θεοί μ' ἀφιδρύσαντο γῆς
 εἰς βάρβαρ' ἦθη, καὶ φίλων τητωμένη
 δούλη καθέστηκε' οὐς' ἐλευθέρων ἄπο· 275
 τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός.
 ἄγκυρα δ' ἦ μου τὰς τύχας ὥχει μόνη,
 πόσιν ποθ' ἤξειν καί μ' ἀπαλλάξειν κακῶν,
 οὗτος τέθνηκεν, οὗτος οὐκέτ' ἔστι δῆ.
 μήτηρ δ' ὄλωλε, καὶ φονεὺς αὐτῆς ἐγώ, 280
 ἀδίκως μὲν, ἀλλὰ τᾷδικον τοῦτ' ἔστ' ἐμόν·
 ὃ δ' ἀγλαΐσμα ὀωμάτων ἐμοῦ τ' ἔφυ,
 θυγάτηρ ἄνανδρος πολιὰ παρθενεύεται·
 τὼ τοῦ Διὸς δὲ λεγομένω Διοσκόρῳ
 οὐκ ἐστόν. ἀλλὰ πάντ' ἔχουσα δυστυχῇ 285
 τοῖς πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὔ.
 τὸ δ' ἔσχατον τοῦτ', εἰ μόλοιμεν εἰς πάτραν,
 κλείθοις ἂν εἰργοίμεσθα, τὴν ὑπ' Ἰλίῳ
 †δοκοῦντες Ἑλένην Μενέλεώ μ' ἐλθεῖν μέτα.
 εἰ μὲν γὰρ ἔζη πόσις, ἀνεγνώσθημεν ἂν 290
 εἰς ξίμβολ' ἐλθόνθ' ἂ φανέρ' ἂν μόνοις ἂν ἦν.
 νῦν δ' οὔτε τοῦτ' ἔστ' οὔτε μὴ σωθῇ ποτε.
 τί δῆτ' ἔτι ζῶ; τί ν' ὑπολείπομαι τύχην;
 γάμους ἐλομένη τῶν κακῶν ὑπαλλαγὰς,
 μετ' ἀνδρὸς οἰκεῖν βαρβάρου πρὸς πλουσίαν 295
 τράπεζαν ἵζουσ'; ἀλλ' ὅταν πόσις πικρὸς
 ξυνῇ γυναικί, καὶ τὸ σῶμ' ἐστὶν πικρόν.
 θανεῖν κράτιστον· πῶς θάνοιμ' ἂν οὔν καλῶς;
 ἀσχήμονες μὲν ἀγχόναι μετάρσιοι,
 κὰν τοῖσι δούλοις δυσπρεπὲς νομίζεται· 300
 σφαγαὶ δ' ἔχουσιν εὐγενές τι καὶ καλόν,
 σμικρὸν δ' ὁ καιρὸς ἄρτ' ἀπαλλάξαι βίου.

εἰς γὰρ τοσοῦτον ἦλθομεν βάθος κακῶν·
αἱ μὲν γὰρ ἄλλαι διὰ τὸ κάλλος εὐτυχεῖς
γυναῖκες, ἡμᾶς δ' αὐτὸ τοῦτ' ἀπώλεσεν. 305

ΧΟ. Ἑλένη, τὸν ἐλθόνθ', ὅστις ἐστὶν ὁ ξένος,
μὴ πάντ' ἀληθῆ δοξάσης εἰρηκέναι.

ΕΛ. καὶ μὴν σαφῶς γ' ἔλεξ' ὀλωλέναι πόσιν.

ΧΟ. πόλλ' ἂν γένοιτο καὶ διὰ ψευδῶν ἔπη.

ΕΛ. καὶ τᾶμπαλιν γε τῶνδ' ἀληθεία σαφῆ. 310

ΧΟ. εἰς ξυμφορὰν γὰρ ἀντὶ τὰγαθοῦ φέρει.

ΕΛ. φόβος γὰρ εἰς τὸ δεῖμα περιβαλὼν μ' ἄγει.

ΧΟ. πῶς δ' εἵμενείας τοισίδ' ἐν δόμοις ἔχεις ;

ΕΛ. πάντες φίλοι μοι πλὴν ὁ θηρεύων γάμους.

ΧΟ. οἶσθ' οὖν ὃ δρᾶσον ; μνήματος λιποῦσ' ἔδραν, 315

ΕΛ. εἰς ποῖον ἔρπεις μῦθον ἢ παραίνεσιν ;

ΧΟ. ἐλθοῦσ' ἐς οἴκους, ἢ τὰ πάντ' ἐπίσταται,
τῆς ποντίας Νηρῆδος ἐκγόνου κόρης,
πυθοῦ πόσιν σὸν Θεονόης εἴτ' ἔστ' ἔτι
εἴτ' ἐκλέλοιπε φέγγος· ἐκμαθοῦσα δ' εὖ 320
πρὸς τὰς τύχας τὸ χάρμα τοῖς γόους τ' ἔχε.

πρὶν δ' οὐδὲν ὀρθῶς εἰδέναι, τί σοι πλέον

λυπουμένη γένοιτ' ἂν ; ἀλλ' ἐμοὶ πιθοῦ·

τάφον λιποῦσα τόνδε σύμμιξον κόρη,
ᾧθεν περ εἴσει πάντα, τᾷληθῆ φράσαι· 325

ἔχουσ' ἐν οἴκοις τοῖσδε τί βλέπεις πρύσω ;

θέλω δὲ καγὼ σοὶ συνεισελθεῖν δόμους

καὶ συμπυθέσθαι παρθένου θεσπίσματα·

γυναῖκα γὰρ δὴ συμπονεῖν γυναικὶ χρή.

ΕΛ. φίλαι, λόγους ἔδεξάμαν· στρ. 330

βᾶτε βᾶτε δ' εἰς δόμους,

ἀγῶνας ἐντὸς [οἴκων] ὥς

πύθησθε τοῖς ἐμοῖς.

ΧΟ. θέλουσαν οὐ μόλις καλεῖς.

- ΕΛ. ἰὼ μέλεος * ἔδ' ἡμέρα. 335
 τίν' ἄρα τάλαινα τίνα λόγον
 δακρυόεντ' ἀκούσομαι ;
- ΧΟ. μὴ πρόμαντις ἀλγέων
 προλάβαν', ὦ φίλα, γόους.
- ΕΛ. τί μοι πόσις μέλεος ἔτλα ; ἀντ. 340
 πότερα δέρκεται φάος
 τέθριππά θ' ἁλίου
 [εἰς] κέλευθά τ' ἀστέρων,
 * * * *
 * * * *
 ἥ 'ν νέκυσι δὴ κατὰ χθονὸς
 τὰν χθόνιον ἔχει τύχαν ; 345
- ΧΟ. εἰς τὸ φέρτερον τίθει
 τὸ μέλλον, ὃ τι γενήσεται.
- ΕΛ. σὲ γὰρ ἐκάλεσα, σὲ δὲ κατόμοσα,
 τὸν ὑδρόεντα δόνακι χλωρὸν
 Εὐρώταν, θανόντος εἰ βάξις 350
 ἔτυμος ἀνδρὸς ἄδε μοι.
 τί τὰδ' ἀσύνετα ;
 φόβιον αἰώρημα
 διὰ δέρης ὀρέζομαι,
 ἥ ξιφοκτόνον δίωγμα
 λαιμορύτου σφαγᾶς 355
 αὐτοσίδαρον ἔσω πελάσῳ διὰ σαρκὸς ἄμιλλαν,
 θῦμα τριζύγοις θεαῖσι
 τῷ τε συρίγγων τᾶοιδαν σεβί-
 ζοντι Πριαμίδα ποτ' ἀμφὶ βουστάθμους.
- ΧΟ. ἄλλοσ' ἀποτροπὰ κακῶν 360
 γένοιτο, τὸ δὲ σὸν εὐτυχές.
- ΕΛ. ἰὼ τάλαινα Τροία,
 δι' ἔργ' ἄνεργ' ὄλλυσαι μέλεά τ' ἔτλας

τὰ δ' ἐμὰ δῶρα Κύπριδος ἔτεκε
 πολὺ μὲν αἷμα, πολὺ δὲ δάκρυον, ἅχεά τ' ἅχεσι,
 δάκρυα δάκρυσιν ἔλαβε πάθεα, 365

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ματέρες τε παῖδας [ᾠλεσαν].
 ἀπὸ δὲ παρθένοι κόμας
 ἔθεντο σύγγονοι νεκρῶν Σκαμάνδριον
 ἀμφὶ Φρύγιον οἶδμα.
 βοᾶν βοᾶν δ' Ἑλλὰς 370
 ἐκελάδησ' ἀνωτότυξεν,
 ἐπὶ δὲ κρατὶ χέρας ἔθηκεν,
 ὄνυχι δ' ἀπαλόχροα γένυν
 ἔδενσε φοινίαισι πλαγαῖς.
 ᾧ μάκαρ Ἀρκαδίᾳ ποτὲ παρθένε Καλλιστοῖ, Διὸς
 ἅ λεχέων ἐπέβας τετραβάμοσι γυίοις, 376
 ὥς πολὺ ματρὸς ἐμᾶς ἔλαχες πλέον,
 ἅ μορφᾷ θηρῶν λαχνογυίων
 ὄμματι λάβρω σχῆμα ἱεαίνης
 ἐξαλλάξας ἅχθεα λύπης 380
 ἂν τέ ποτ' Ἀρτεμις ἐξεχορεύσατο
 χρυσοκέρατ' ἔλαφον Μέροπος Τιτανίδα κούραν
 καλλοσύνας ἔνεκεν· τὸ δ' ἐμὸν δέμας
 ᾠλεσεν ᾠλεσε Πέργαμα Δαρδανίας
 ὀλομένους τ' Ἀχαιοὺς. 385

ΜΕΝΕΛΑΟΣ.

ὦ τὰς τεθρίππους Οἰνομάῳ Πῖσαν κάτα
 Πέλοψ ἁμίλλας ἐξαμιλληθείς ποτε,
 εἴθ' ὦφελος τόθ' ἦνίκ' ἔρανον εἰς θεοὺς
 ἱππεισθεὶς ἐποίεις ἐν θεοῖς λιπεῖν βίον,
 πρὶν τὸν ἐμὸν Ἀτρεῖα πατέρα γεννῆσαι ποτε, 390
 ὃς ἐξέφυσεν Ἀερόπης λέκτρων ὑπο

Ἀγαμέμνον' ἐμέ τε Μενέλεων, κλεινὸν ζυγόν'
 πλείστον γὰρ οἶμαι, καὶ τὺδ' οὐ κόμπῳ λέγω,
 στράτευμα κώπῃ διορίσαι Τροίαν ἐπι,
 τύραννος οὐδὲν πρὸς βίαν στρατηλατῶν, 395
 ἐκοῖσι δ' ἄρξας Ἑλλάδος νεανίαις.
 καὶ τοὺς μὲν οὐκέτ' ὄντας ἀριθμῆσαι πάρα,
 τοὺς δ' ἐκ θαλάσσης ἀσμένως πεφευγότας
 νεκρῶν φέροντας ὀνόματ' εἰς οἴκους πάλιν.
 ἐγὼ δ' ἐπ' οἶδμα πόντιον γλαυκῆς ἀλὸς 400
 τλήμων ἀλῶμαι χρόνον ὅσον περ Ἴλίου
 πύργους ἔπερσα, κεῖς πάτραν χρήζων μολεῖν
 οὐκ ἀξιοῦμαι τοῦδε πρὸς θεῶν τυχεῖν,
 Λιβύης δ' ἐρήμους ἀξένους τ' ἐπιδρομὰς
 πέπλευκα πάσας· χῶταν ἐγγὺς ᾧ πάτρας, 405
 πάλιν μ' ἀπωθεῖ πνεῦμα, κοῖποτ' οὔριον
 εἰσῆλθε λαῖφος ὥστε μ' εἰς πάτραν μολεῖν.
 καὶ νῦν τάλας ναυαγὸς ἀπολέσας φίλους
 ἐξέπεσον εἰς γῆν τήνδε· ναῦς δὲ πρὸς πέτρας
 πολλοὺς ἀριθμοὺς ἄγνυται ναυαγίων. 410
 τρόπις δ' ἐλείφθη ποικίλων ἀρμοσμάτων,
 ἐφ' ἧς ἐσώθην μόλις ἀνελπίστῳ τύχῃ
 Ἑλένη τε, Τροίας ἦν ἀποσπάσας ἔχω.
 ὄνομα δὲ χώρας ἧτις ἦδε καὶ λεῶς
 οὐκ οἶδ'· ὄχλον γὰρ εἰσπεσεῖν ῥίσχυνόμην 415
 ὥσθ' ἱστορῆσαι, τῆς ἐμῆς δυσχλαινίας
 κρύπτων ὑπ' αἰδοῖς τὰς τύχας. ὅταν δ' ἀνὴρ
 πράξῃ κακῶς ὑψηλός, εἰς ἀηθρίαν
 πίπτει κακίῳ τοῦ πάλαι δυσδαίμονος.
 χρεῖα δὲ τείρει μ'· οὔτε γὰρ σῖτος πάρα 420
 οὔτ' ἀμφὶ χρῶτ' ἐσθῆτες· αὐτὸ δ' εἰκάσαι
 πάρεστι· ναὸς ἐκβόλοις ἀμπίσχομαι.
 πέπλους δὲ τοὺς πρὶν λαμπρά τ' ἀμφιβλήματα

χλιδάς τε πόντος ἤρπασ'· ἐν δ' ἄντρον μυχοῖς
 κρύψας γυναιῖκα τὴν κακῶν πάντων ἐμοὶ 425
 ἄρξασαν ἦκω, τοὺς τε περιλελειμμένους
 φίλων φυλάσσειν τᾶμ' ἀναγκάσας λέχη.
 μόνος δὲ νοστώ, τοῖς ἐκεῖ ζητῶν φίλοις
 τὰ πρόσφορ' ἦν πως ἐξερευνήσας λάβω.
 ἰδὼν δὲ δῶμα περιφερὲς θριγκοῖς τόδε 430
 πύλας τε σεμνὰς ἀνδρὸς ὀλβίου τινός,
 προσῆλθον· ἐλπὶς δ' ἐκ γε πλουσίων δόμων
 λαβεῖν τι ναύταις· ἐκ δὲ μὴ ἔχοντων βίου,
 οὐδ' εἰ θέλοιεν, ὠφελεῖν ἔχοιεν ἄν.
 ὦή· τίς ἂν πυλωρὸς ἐκ δόμων μόλοι, 435
 ὅστις διαγγέλλειε τᾶμ' εἴσω κακά;

ΓΡΑΥΣ.

τίς πρὸς πύλαισιν; οἶκ ἀπαλλάξει δόμων
 καὶ μὴ πρὸς αἰλέλαισιν ἐσθηκῶς πύλαις
 ὄχλον παρέξεις δεσπόταις; ἦ κατθανεῖ
 Ἑλλην πεφυκῶς, οἷσιν οἶκ ἐπιστροφαί. 440
 ΜΕ. ὦ γραῖα, ταῦτα πάντ' ἔπη καλῶς λέγεις.
 ἔξεστι· πείσομαι γάρ· ἄλλ' ἄνες χόλου.
 ΓΡ. ἄπελθ'· ἐμοὶ γὰρ τοῦτο πρόσκειται, ξένε,
 μηδένα πελάζειν τοισίδ' Ἑλλήνων δόμοις.
 ΜΕ. ἂ· μὴ προσεῖλει χεῖρα μηδ' ὤθει βία. 445
 ΓΡ. πείθει γὰρ οὐδὲν ὦν λέγω· σὺ δ' αἷτιος.
 ΜΕ. ἄγγειλον εἴσω δεσπόταισι τοῖσι σοῖς.
 ΓΡ. πικρῶς ἄρ' οἶμαί γ' ἀγγελεῖν τοὺς σοὺς λόγους
 ΜΕ. ναυαγὸς ἦκω ξένος, ἀσύλητον γένος.
 ΓΡ. οἶκον πρὸς ἄλλον νῦν τιν' ἀντὶ τοῦδ' ἴθι. 450
 ΜΕ. οὐκ, ἀλλ' ἔσω πάρειμι· καὶ σύ μοι πιθοῦ.
 ΓΡ. ὄχληρὸς ἴσθ' ὦν· καὶ τάχ' ὠσθήσει βία.
 ΜΕ. αἰαῖ· τὰ κλεινὰ ποῦ ἵστί μοι στρατεύματα;

- ΓΡ. οὐκοῦν ἐκεῖ που σεμνὸς ἦσθ', οὐκ ἐνθάδε.
 ΜΕ. ὦ δαῖμον, ὥς ἀνάξι' ἠτιμώμεθα. 455
 ΓΡ. τί βλέφαρα τέγγεις δάκρυσι; πρὸς τί δ' οἰκτρὸς εἶ;
 ΜΕ. πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας.
 ΓΡ. οὐκουν ἀπελθὼν δάκρυα σοῖς δώσεις φίλοις;
 ΜΕ. τίς δ' ἦδε χώρα; τοῦ δὲ βασιλῆιοι δόμοι;
 ΓΡ. Πρωτεὺς τὰδ' οἰκεῖ δώματ', Αἴγυπτος δὲ γῆ. 460
 ΜΕ. Αἴγυπτος; ὦ δύστηνος, οἱ πέπλευκ' ἄρα.
 ΓΡ. τί δὴ τὸ Νείλου μεμπτόν ἐστὶ σοι γένος;
 ΜΕ. οὐ τοῦτ' ἐμέμφθην· τὰς ἐμὰς στένω τύχας.
 ΓΡ. πολλοὶ κακῶς πράσσουσιν, οὐ σὺ δὴ μόνος.
 ΜΕ. ἔστ' οὖν ἐν οἴκοις ὄντιν' ὀνομάζεις ἄναξ; 465
 ΓΡ. τόδ' ἐστὶν αὐτοῦ μνῆμα, παῖς δ' ἄρχει χθονός.
 ΜΕ. ποῦ δῆτ' ἂν εἴη; πότερον ἐκτὸς ἢ 'ν δόμοις;
 ΓΡ. οὐκ ἐνδον· Ἑλλησιν δὲ πολεμιώτατος.
 ΜΕ. τίν' αἰτίαν σχῶν ἧς ἐπηυρόμην ἐγώ;
 ΓΡ. Ἑλένη κατ' οἴκους ἐστὶ τοῦσδ' ἢ τοῦ Διός. 470
 ΜΕ. πῶς φής; τίν' εἶπας μῦθον; αὐθίς μοι φράσον.
 ΓΡ. ἢ Τυνδαρίς παῖς, ἢ κατὰ Σπάρτην ποτ' ἦν.
 ΜΕ. πόθεν μολοῦσα; τίνα τὸ πρᾶγμ' ἔχει λόγον;
 ΓΡ. Λακεδαίμονος γῆς δεῦρο νοστήσας' ἄπο.
 ΜΕ. πότ'; οὐ τί που λελήσμεθ' ἐξ ἄντρων λέχος; 475
 ΓΡ. πρὶν τοὺς Ἀχαιοὺς, ὦ ξέν', εἰς Τροίαν μολεῖν.
 ἀλλ' ἔρπ' ἀπ' οἴκων· ἔστι γάρ τις ἐν δόμοις
 τύχη, τύραννος ἧ ταρασσεται δόμος.
 καιρὸν γὰρ οὐδέν' ἦλθες· ἦν δὲ δεσπότης
 λάβῃ σε, θάνατος ξένιά σοι γενήσεται. 480
 εὖνους γάρ εἰμ' Ἑλλησιν, οὐχ ὅσον πικροὺς
 λόγους ἔδωκα δεσπότην φοβουμένην.
 ΜΕ. τί φῶ; τί λέξω; συμφορὰς γὰρ ἀθλίας
 ἐκ τῶν πάροιθεν τὰς παρεστώσας κλύω,
 εἰ τὴν μὲν αἵρεθείσαν ἐκ Τροίας ἄγων 485

ἦκω δάμαρτα καὶ κατ' αὐτρα σώζεται,
 ὄνομα δὲ ταῦτόν τῃς ἐμῆς ἔχουσά τις
 δάμαρτος ἄλλη τοισιδ' ἐνναίει δόμοις.
 Διὸς δ' ἔλεξε παῖδά νιν πεφυκέναι.
 ἀλλ' ἢ τις ἔστι Ζηνὸς ὀνομ' ἔχων ἀνὴρ 490
 Νείλου παρ' ὄχθας; εἷς γὰρ ὃ γε κατ' οἶρανύι.
 Σπάρτη δὲ ποῦ γῆς ἔστι πλὴν ἵνα ῥοαὶ
 τοῦ καλλιδόνακός εἰσιν Εὐρώτα μόνον;
 ἀπλοῦν δὲ Τυνδάρειον ὄνομα κλήζεται.
 Λακεδαίμονος δὲ γαῖά τις ξυνώνυμος 495
 Τροίας τ'; ἐγὼ μὲν οὐκ ἔχω τί χρὴ λέγειν.
 πολλοὶ γάρ, ὥς εἴξασιν, ἐν πολλῇ χθονὶ
 ὀνόματα ταῦτ' ἔχουσι καὶ πόλιν πόλει
 γυνὴ γυναικί τ'. οὐδὲν οὖν θαυμαστόν.
 οὐδ' αὖ τὸ δεινὸν προσπόλου φευξόμεθα· 500
 ἀνὴρ γὰρ οὐδεὶς ὧδε βάρβαρος φρένας,
 ὅς ὀνομ' ἀκούσας τοῦμόν οὐ δώσει βοράν.
 κλεινὸν τὸ Τροίας πῦρ, ἐγὼ θ' ὅς ἡψά νιν.
 Μενέλαος, οὐκ ἄγνωστος ἐν πάσῃ χθονί.
 δόμων ἀνακτα προσμενῶ· δισσὰς δέ μοι 505
 ἔχει φυλάξεις· ἦν μὲν ὠμόφρων τις ἦ,
 κρύψας ἐμαυτὸν εἴμι πρὸς ναυάγια·
 ἦν δ' ἐνδιδῶ τι μαλθακόν, τὰ πρόσφαρα
 τῆς νῦν παρούσης συμφορᾶς αἰτήσομαι.
 κακῶν μὲν ἡμῖν ἔσχατον τοῖς ἀθλίοις, 510
 ἄλλους τυράννους αὐτὸν ὄντα βασιλέα
 βίον προσαιτεῖν· ἀλλ' ἀναγκαίως ἔχει.
 λόγος γάρ ἐστιν οὐκ ἐμός, σοφῶν δ' ἔπος,
 δεινῆς ἀνάγκης οὐδὲν ἰσχύειν πλέον.

ΧΟ. ἤκουσα τᾶς θεσπιωδοῦ κόρας, 515
 ἃ χρήζουσ' ἐφάνη 'ν τυράννοις
 δόμοις, ὥς Μενέλαος οὐπω

μελαμφαῆς οἴχεται
 δι' ἔρεβος χθονὶ κρυφθεῖς,
 ἀλλ' ἔτι κατ' οἴδμ' ἄλιον
 520 τρυχόμενος οὐπω λιμένων
 ψαύσειεν πατρίας γᾶς,
 ἀλατεία βιότου
 ταλαίφρων, ἄφιλος φίλων,
 παντοδαπᾶς ἐπὶ γᾶς
 525 πόδα χριμπτόμενος εἰναλίῳ
 κώπῃ Τρωάδος ἐκ γᾶς.

ΕΛ. ἦδ' αὖ τάφου τοῦδ' εἰς ἔδρας ἐγὼ πάλιν
 στείχω, μαθοῦσα Θεονόης φίλους λόγους
 ἢ πάντ' ἀληθῶς οἶδε· φησὶ δ' ἐν φάει
 530 πόσιν τὸν ἄμὸν ζῶντα φέγγος εἰσορᾶν,
 πορθμοὺς δ' ἀλᾶσθαι μυρίους πεπλωκότα
 ἐκεῖσε κάκεῖσ' οὐδ' ἀγύμναστον πλάνοις
 ἥξειν, ὅταν δὴ πημάτων λάβῃ τέλος.
 ἐν δ' οὐκ ἔλεξεν, εἰ μολῶν σωθήσεται.
 535 ἐγὼ δ' ἀπέστην τοῦτ' ἐρωτῆσαι σαφῶς,
 ἦσθεῖσ' ἐπεὶ νιν εἶπέ μοι σεσσωμένον.
 ἐγγὺς δέ νιν που τῆσδ' ἔφασκ' εἶναι χθονός,
 ναυαγὸν ἐκπεσόντα σὺν παίροις φίλοις,
 ὅς μοι πόθ' ἦξεις; ὥς ποθινὸς ἂν μόλοις.
 540 ἔα, τίς οὗτος; οὐ τί που κρυπτεύομαι
 Πρωτέως ἀσέπτου παιδὸς ἐκ βουλευμάτων;
 οὐχ ὥς δρομαία πῶλος ἢ βάκχη θεοῦ
 τάφῳ ξυνάψω κῶλον; ἄγριος δέ τις
 μορφὴν ὅδ' ἐστίν, ὅς με θηρᾶται λαβεῖν.
 545

ΜΕ. σὲ τὴν ὄρεγμα δεινὸν ἡμιλλημένην
 τύμβου 'πὶ κρηπιδ' ἐμπύρους τ' ὀρθοστάτας,
 μείνον· τί φεύγεις; ὥς δέμας δείξασα σὺν
 ἐκπληξίν ἡμῖν ἀφασίαν τε προστίθης.

- ΕΛ. ἀδικούμεθ', ὦ γυναῖκες· εἰργόμεσθα γὰρ 550
τάφου πρὸς ἀνδρὸς τοῦδε, καὶ μ' ἐλὼν θέλει
δοῦναι τυράννοισι ὧν ἐφείγομεν γάμους.
- ΜΕ. οὐ κλῶπές ἐσμεν, οὐχ ὑπηρέται κακῶν.
- ΕΛ. καὶ μὴν στολήν γ' ἄμορφον ἀμφὶ σῶμ' ἔχεις.
- ΜΕ. στήσον φόβου μεθείσα λαιψήρῳ πόδα. 555
- ΕΛ. ἴστημ', ἐπεὶ γε τοῦδ' ἐφάπτομαι τόπου.
- ΜΕ. τίς εἶ; τίς ὄψιν σῆν, γύναι, προσδέρομαι;
- ΕΛ. σὺ δ' εἶ τίς; αὐτὸς γὰρ σὲ καμ' ἔχει λόγος.
- ΜΕ. οὐπώποτ' εἶδον προσφερέστερον δέμας.
- ΕΛ. ὦ θεοί· θεὸς γὰρ καὶ τὸ γινώσκειν φίλους. 560
- ΜΕ. Ἑλληνὶς εἶ τις ἢ πιχωρία γυνή;
- ΕΛ. Ἑλληνίς· ἀλλὰ καὶ τὸ σὸν θέλω μαθεῖν.
- ΜΕ. Ἑλένη σ' ὁμοίαν δὴ μάλιστ' εἶδον, γύναι.
- ΕΛ. ἐγὼ δὲ Μενελάῳ γε σ'· οὐδ' ἔχω τί φῶ.
- ΜΕ. ἐγnows γὰρ ὀρθῶς ἄνδρα δυστυχέστατον. 565
- ΕΛ. ὦ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας.
- ΜΕ. ποίας δάμαρτος; μὴ θίγῃς ἐμῶν πέπλων.
- ΕΛ. ἦν σοι δίδωσι Τυνδάρεως ἐμὸς πατήρ.
- ΜΕ. ὦ φωσφόρ' Ἑκάτη, πέμπε φάσματ' εὐμενῇ.
- ΕΛ. οὐ νυκτίφαιτον πρόπολον Ἑνοδίας μ' ὀρᾷς. 570
- ΜΕ. οὐ μὴν γυναικῶν γ' εἰς δυοῖν ἔφυν πόσις.
- ΕΛ. ποίων δὲ λέκτρων δεσπότης ἄλλων ἔφυν;
- ΜΕ. ἦν ἄντρα κεύθει κακὸν Φρυγῶν κομίζομαι.
- ΕΛ. οὐκ ἔστιν ἄλλη σὴ τις ἀντ' ἐμοῦ γυνή.
- ΜΕ. οὐ που φρουῶ μὲν εὖ, τὸ δ' ὄμμα μου νοσεῖ; 575
- ΕΛ. οὐ γάρ με λεύσσω σὴν δάμαρθ' ὀρᾷν δοκεῖς;
- ΜΕ. τὸ σῶμ' ὁμοίον, τὸ δὲ σαφές μ' ἀποστερεῖ.
- ΕΛ. σκέψαι· τί σοι δεῖ τοῦδε; τίς σαφέστερος.
- ΜΕ. ἔοικας· οὗτοι τοῦτό γ' ἐξαρνήσομαι.
- ΕΛ. τίς οὖν διδάξει σ' ἄλλος ἢ σά γ' ὄμματα; 580
- ΜΕ. ἐκεῖ νοσοῦμεν, ὅτι δάμαρτ' ἄλλην ἔχω.

- ΕΛ. οὐκ ἦλθον εἰς γῆν Τρωάδ', ἀλλ' εἶδωλον ἦν.
 ΜΕ. καὶ τίς βλέποντα σώματ' ἐξεργάζεται ;
 ΕΛ. αἰθήρ, ὅθεν σὺ θεοπόνητ' ἔχεις λέχη.
 ΜΕ. τίνοσ πλάσαντος θεῶν ; ἅελπτα γὰρ λέγεις. 585
 ΕΛ. Ἦρας, διάλλαγμ', ὥς Πάρις με μὴ λάβοι.
 ΜΕ. πῶς οὖν ἂν ἐνθάδ' ἦσθά τ' ἐν Τροίᾳ θ' ἅμα ;
 ΕΛ. τοῦνομα γένοιτ' ἂν πολλαχοῦ, τὸ σῶμα δ' οὔ.
 ΜΕ. μέθες με, λύπας ἅλιν ἔχων ἐλήλυθα.
 ΕΛ. λείψεις γὰρ ἡμᾶς, τὰ δὲ κέν' ἐξάξεις λέχη ; 590
 ΜΕ. καὶ χαῖρέ γ', Ἐλένη προσφερῆς ὁθούνεκ' εἴ.
 ΕΛ. ἀπωλόμην· λαβοῦσά σ' οὐχ ἔξω πόσιν.
 ΜΕ. τοῦκεῖ με μέγεθος τῶν πόνων πείθει, σὺ δ' οὔ.
 ΕΛ. οἱ 'γώ· τίς ἡμῶν ἐγένετ' ἀθλιωτέρα ;
 οἱ φίλτατοι λείπουσιν, οὐδ' ἀφίξομαι 595
 Ἐλληνας οἷδὲ πατρίδα τὴν ἐμήν ποτε.

ΑΓΓΕΛΟΣ.

- Μενέλαε, μαστεύων σε κιγχάνω μόλις
 πᾶσαν πλανηθεὶς τήνδε βάρβαρον χθόνα,
 πεμφθεὶς ἐταίρων τῶν λειψιμμένων ὕπο.
 ΜΕ. τί δ' ἔστιν ; οὐ ποῦ βαρβάρων συλᾶσθ' ὕπο ; 600
 ΑΓΓ. θαυμάστ' ἔλασσον τοῦνομ' ἢ τὸ πρᾶγμ' ἔχων.
 ΜΕ. λέγ', ὥς φέρεις τι τῇδε τῇ σπουδῇ νέον.
 ΑΓΓ. λέγω πόρους σε μυρίους τλῆναι μάτην.
 ΜΕ. παλαιὰ θρηνεῖς πήματ'· ἀγγέλλεις δὲ τί ;
 ΑΓΓ. βέβηκεν ἄλοχος σὴ πρὸς αἰθέρος πτυχᾶς 605
 ἀρθεῖσ' ἀφαντος· οὐρανῷ δὲ κρύπτεται
 λιποῦσα σεμνὸν ἄντρον οὐ σφ' ἐσώζομεν,
 τοσόνδε λέξασ'· ὦ ταλαίπωροι Φρύγες
 πάντες τ' Ἀχαιοί, δι' ἔμ' ἐπὶ Σκαμανδρίοις
 ἀκταῖσιν Ἦρας μηχαναῖς ἐθνήσκετε, 610

δοκοῦντες Ἑλένην οὐκ ἔχοντ' ἔχειν Πάριον.
 ἐγὼ δ' ἐπειδὴ χρόνον ἔμειν' ὅσον μ' ἔχρην,
 τὸ μόρσιμον σώσασα, πατέρ' ἐς οὐρανὸν
 ἄπειμι· φήμας δ' ἡ τάλαινα Τυιδάρης
 ἄλλως κακὰς ἤκουσεν οὐδὲν αἰτία.' 615

ὦ χαῖρε, Λήδας θύγατερ, ἐνθάδ' ἦσθ' ἄρα·
 ἐγὼ δέ σ' ἄστρων ὥς βεβηκυῖαν μυχοῦς
 ἡγγελλον εἰδὼς οὐδὲν ὥς ὑπόπτερον
 δέμας φοροίης. οὐκ ἔω σε κερτομεῖν
 ἡμᾶς τόδ' αἴθις, ὥς μάτην ἐν Ἰλίῳ 620
 πόνους παρεῖχες σῶ πόσει καὶ συμμάχοις.

ΜΕ. τοῦτ' ἔστ' ἐκείνο· ζυμβεβᾶσιν οἱ λόγοι
 οἱ τῆσδ' ἀληθεῖς. ὦ ποθεινὸς ἡμέρα,
 ἣ σ' εἰς ἐμὰς ἔδωκεν ὠλένας λαβεῖν.

ΕΛ. ὦ φίλτατ' ἀνδρῶν Μενέλεως, ὃ μὲν χρόνος 625
 παλαιός, ἡ δὲ τέρψις ἀρτίως πάρα.
 ἔλαβον ἀσμένα πόσιν ἐμὸν, φίλαι,
 περὶ τ' ἐπέτασα χέρα
 φίλιον ἐν μακρῇ φλογὶ φαεσφόρῳ.

ΜΕ. καγὼ σέ· πολλοὺς δ' ἐν μέσῳ λόγους ἔχων 630
 οὐκ οἶδ' ὁποίου πρῶτον ἄρξωμαι τὰ νῦν.

ΕΛ. γέγηθα, κρατὶ δ' ὀρθίους ἐθείρας
 ἀνεπτέρωκα καὶ δάκρυ σταλάσσω,
 περὶ δὲ γυῖα χέρας ἔβαλον, ἡδονὰν
 ὥς λάβω, ὦ πόσις. 635

ΜΕ. ὦ φιλτάτῃ πρόσοψις, οὐκ ἐμέμφθην·
 ἔχω τὰ τῆς Διός τε λέκτρα Λήδας θ',
 ἂν ὑπὸ λαμπάδων κόροι λεύκιπποι
 *σοὶ ξυνομαίμονες ὦλβισαν ὦλβισαν 640
 τὸ πρόσθεν, ἐκ δόμων δ' ἐνόσφισαν θεοὶ [σ' ἐμοῦ]
 πρὸς ἄλλαν δ' ἐλαύνει θεὸς συμφορὰν τᾶσδε
 κρείσσω·

- ΕΛ. τὸ κακὸν δ' ἀγαθὸν σέ τε καμὲ συνάγαγεν, πόσι,
χρόνιον, ἀλλ' ὅμως ὀναίμαν τύχας. 645
- ΜΕ. ὄναιο δῆτα. ταῦτ' αὖ δὴ ξυνεύχομαι·
δυοῖν γὰρ ὄντοιν οἷχ' ὁ μὲν τλήμων, ὁ δ' οὔ.
- ΕΛ. φίλαι φίλαι, τὰ πάρος οὐκέτι
στένομεν οὐδ' ἀλγῶ.
πόσιν ἔχομεν ἔχομεν ἔμδον *ἔμδον, δν ἔμενον 650
ἔμενον ἐκ Τροίας πολυετῇ μολεῖν.
- ΜΕ. ἔχεις μ' ἐγὼ τέ σ'· ἡλίους δὲ μυρίους
μόγισ διελθὼν ἡσθόμην τὰ τῆς θεοῦ.
ἐμὰ δὲ δάκρυα χαρμονᾷ πλέον ἔχει
χάριτος ἢ λύπας. 655
- ΕΛ. τί φῶ; τίς αὖ τὰδ' ἥλπισεν βροτῶν ποτε;
ἀδόκητον ἔχω σε πρὸς στέρνοισ.
- ΜΕ. καγὼ σέ τῃν δοκοῦσαν Ἰδαίαν πόλιν
μολεῖν Ἰλίου τε μελέους πύργους.
- ΕΛ. ἐ ἔ· πικρὰν ἐς ἀρχὰν βαίνεις. 660
- ΜΕ. πρὸς θεῶν, δόμων πῶς τῶν ἐμῶν ἀπεστάλης;
- ΕΛ. ἐ ἔ· πικρὰν δ' ἐρευνᾷς φάτιν.
- ΜΕ. λέγ', ὥς ἀκουστὰ πάντα δῶρα δαιμόνων.
- ΕΛ. ἀπέπτυστα μὲν λόγον, οἶον οἶον ἐσολίσσεται.
- ΜΕ. ὅμως δὲ λέξον· ἡδύ τοι μόχθων κλύειν. 665
- ΕΛ. οὐκ ἐπὶ λέκτρα βαρβάρου νεανία,
πετομένας κώπας,
πετομένου δ' ἔρωτος ἀδίκων γάμων.
- ΜΕ. τίς *γάρ σε δαίμων ἢ πότμος συλᾷ πάτρας;
- ΕΛ. ὁ Διὸς ὁ Διὸς, ᾧ πόσι, με παῖς *Ἑρμᾶς 670
ἐπέλασεν Νείλῳ.
- ΜΕ. θαυμαστά· τοῦ πέμψαντος; ᾧ δεινοὶ λόγοι.
- ΕΛ. κατεδάκρυσα καὶ βλέφαρον ὑγραίνω
δάκρυσιν· ἃ Διὸς μ' ἄλοχος ᾤλεσεν.
- ΜΕ. Ἦρα; τί νῶν χρήζουσα προσθεῖναι κακόν; 675

- ΕΛ. ὦμοι ἐμῶν δεινῶν, λουτρῶν καὶ κρηνῶν,
 ἵνα θεαὶ μορφᾶν
 ἐφαίδρυναν ἐνθεν ἔμολεν κρίσις.
- ΜΕ. τὰ δ' εἰς κρίσιν σοι τῶνδ' ἔβηχ' Ἥρα κακῶν ;
- ΕΛ. Κύπριν ὥς ἀφέλοιτο ΜΕ. πῶς ; αὔδα. 680
- ΕΛ. Πάριν ᾧ μ' ἐπένευσεν, ΜΕ. ὦ τλάμον.
- ΕΛ. τλάμονα τλάμον' ὦδ' ἐπέλασ' Αἰγύπτῳ.
- ΜΕ. εἴτ' ἀντέδωκ' εἰδῶλον, ὥς σέθεν κλύω ;
- ΕΛ. τά τε *σὰ κατὰ μέλαθρα πάθεα πάθεα, μά-
 τερ, οἱ γῶ. ΜΕ. τί φής ; 685
- ΕΛ. οὐκ ἔστιν μάτηρ· ἀγχόνιον βρόχον
 δι' ἐμὲ κατεδήσατο δύσγαμον αἰσχύνῃ.
- ΜΕ. ὦμοι· θυγατρὸς δ' Ἑρμιόνης ἔστιν βλός ;
- ΕΛ. ἄγαμος ἄτεκνος, ὦ πόσι, καταστένει
 γάμον ἄγαμον [ἐμόν]. 690
- ΜΕ. ὦ πᾶν κατ' ἄκρας δῶμ' ἐμὸν πέρσας Πάρις,
 τάδε καὶ σὲ διώλεσε μυριάδας τε
 χαλκεόπλων Δαναῶν.
- ΕΛ. ἐμὲ δὲ πατρίδος ἀπο κακόποτμον ἀράαν
 ἔβαλε θεὸς ἀπὸ τε πόλεος ἀπὸ τε σέθεν, 695
 ὅτι μέλαθρα λέχεά τ' ἔλιπον οὐ λιποῦσ'
 ἐπ' αἰσχροῖς γάμοις.
- ΧΟ. εἰ καὶ τὰ λοιπὰ τῆς τύχης εὐδαίμονος
 τίχοιτε, πρὸς τὰ πρόσθεν ἀρκέσειεν ἄν.
- ΑΓΓ. Μενέλαε, κάμοι †πρύσδοτέ τι τῆς ἡδονῆς, 700
 ἦν μαυθάνω μὲν καὐτὸς, οὐ σαφῶς δ' ἔχω.
- ΜΕ. ἀλλ' ὦ γεραιέ, καὶ σὺ κοινώνει λόγων.
- ΑΓΓ. οὐχ ἦδε μόχθων τῶν ἐν Ἰλίῳ βραβεύς ;
- ΜΕ. οὐχ ἦδε, πρὸς θεῶν δ' ἦμεν ἠπατημένοι,
 νεφέλης ἄγαλμ' ἔχοντες ἐν χεροῖν λυγρῶν. 705
- ΑΓΓ. τί φής ;
 νεφέλης ἄρ' ἄλλως εἵχομεν πόνους πέρι ;

ΜΕ. Ἦρας τάδ' ἔργα καὶ θεῶν τρισσῶν ἔρις.

ΑΓΓ. ἡ δ' οὐσ' ἀληθῶς ἔστιν ἥδε σὴ δάμαρ;

ΜΕ. αὕτη· λόγοις δ' ἐμοῖσι πίστευσον τάδε. 710

ΑΓΓ. ὦ θύγατερ, ὁ θεὸς ὥς ἔφυ τι ποικίλον
καὶ δυστέκμαρτον. εὖ δέ πως ἀναστρέφει
ἐκεῖσε κἀκεῖσ' ἀναφέρων· ὁ μὲν πονεῖ,
ὁ δ' οὐ πονήσας αὖθις ὄλλυται κακῶς,
βέβαιον οὐδὲν τῆς αἰὲς τύχης ἔχων. 715

σὺ γὰρ πόσις τε σὸς πόνων μετέσχετε,
σὺ μὲν λόγοισιν, ὁ δὲ δορὸς προθυμία.
σπείδων δ' ὅτ' ἔσπειδ' οὐδὲν εἶχε· νῦν δ' ἔχει
αὐτόματα πράξας τὰγάθ' εὐτυχέστατα.

οὐκ ἄρα γέροντα πατέρα καὶ Διοσκόρω 720
ἥσυχνας οὐδ' ἔδρασας οἷα κλήζεται.

νῦν ἀνανεοῦμαι τὸν σὸν ἰμέναιον πάλιν
καὶ λαμπάδων μεμνήμεθ' ἄς τετραόροις
ἵπποις τροχάζων παρέφερον· σὺ δ' ἐν δίφροις
σὺν τῷδε νύμφῃ δῶμ' ἔλειπες ὄλβιον. 725

κακὸς γὰρ ὅστις μὴ σέβει τὰ δεσποτῶν
καὶ ξυγγέγηθε καὶ συνωδίνει κακοῖς.

ἐγὼ μὲν εἶην, κεῖ πέφυχ' ὅμως λάτρις,
ἐν τοῖσι γενναίοισιν ἠριθμημένος
δοῦλοισι, τοῖνομ' οὐκ ἔχων ἐλεύθερον, 730
τὸν νοῦν δέ· κρεῖσσον γὰρ τόδ' ἢ δυοῖν κακοῖν
εἶν' ὄντα χρῆσθαι, τὰς φρένας τ' ἔχειν κακὰς
ἄλλων τ' ἀκούειν δοῦλον ὄντα τῶν πέλας.

ΜΕ. ἄγ' ὦ γεραιέ, πολλὰ μὲν παρ' ἀσπίδα
μοχθήματ' ἐξέπλησας ἐκπονῶν ἐμοί· 735
καὶ νῦν μετασχὼν τῆς ἐμῆς εὐπραξίας
ἄγγελον ἐλθὼν τοῖς λελειμμένοις φίλοις
τάδ' ὥς ἔχονθ' εὖρηκας οἱ τ' ἐσμέν τύχης,
μένειν τ' ἐπ' ἀκταῖς τοὺς τ' ἐμοὺς παραδοκεῖν

ἀγῶνας οἱ μένουσί μ', ὥς ἐλπίζομεν, 740
 κεῖ τήνδε πῶς δυναίμεθ' ἐκκλέψαι χθονός,
 φρουρεῖν ὅπως ἂν εἰς ἓν ἐλθόντες τύχης
 ἐκ βαρβάρων σωθῶμεν, ἣν δυνώμεθα.

ΑΓΓ. ἔσται τάδ', ὦναξ. ἀλλὰ τοι τὰ μάντεων 745
 ἐσεῖδον ὥς φαῦλ' ἐστὶ καὶ ψευδῶν πλέα.
 οἷδ' ἦν ἄρ' ὑγιὲς οἶδεν ἐμπύρου φλογὸς
 οὔτε πτερωτῶν φθέγματ'· εὖηθες δέ τοι
 τὸ καὶ δοκεῖν ὄρνιθας ὠφελεῖν βροτούς.
 Κάλχας γὰρ οἶκ εἶπ' οὐδ' ἐσήμηνε στρατῷ
 νεφέλης ὑπερ θνήσκοντας εἰσορῶν φίλους, 750
 οὐδ' Ἑλενος, ἀλλὰ πόλις ἀνηρπάσθη μάτην.
 εἶποις ἄν, οὔνεχ' ὁ θεὸς οἶκ ἠβούλετο·
 τί δῆτα μαντευόμεθα; τοῖς θεοῖσι χρὴ
 θύοντας αἰτεῖν ἀγαθὰ, μαντείας δ' ἔαν·
 βίου γὰρ ἄλλως δέλεαρ εὐρέθη τόδε, 755
 κοῦδεις ἐπλούτησ' ἐμπύροισιν ἀργὸς ὦν·
 γνώμη δ' ἀρίστη μάντις ἢ τ' εὐβουλία.

ΧΟ. εἰς ταῦτ' οὐ καμνοὶ δόξα μάντεων πέρι 760
 χωρεῖ γέροντι· τοὺς θεοὺς ἔχων τις ἂν
 φίλους ἀρίστην μαντικὴν ἔχοι δόμοις.

ΕΛ. εἶεν· τὰ μὲν δὴ δεῦρ' αἰὲ καλῶς ἔχει.
 ὅπως δ' ἐσώθης, ὦ τάλας, Τροίης ἄπο,
 κέρδος μὲν οὐδὲν εἰδέναι, πόθος δέ τις
 τὰ τῶν φίλων φίλοισιν αἰσθέσθαι κακά.

ΜΕ. ἢ πόλλ' ἀνῆρου μ' ἐνὶ λόγῳ μιᾷ θ' ὁδῷ. 765
 τί σοι λέγοιμ' ἂν τὰς ἐν Αἰγαίῳ φθορὰς
 τὰ Ναυπλίου τ' Εὐβοικὰ πυρπολήματα
 Κρήτην τε Λιβύης θ' ἅς ἐπεστράφην πόλεις,
 σκοπιάς τε Περσέως; οὐ γὰρ ἐμπλήσαιμί σε
 μύθῳ, λέγων τ' ἂν σοι κακ' ἀλγοῖν ἔτι, 770
 πάσχων τ' ἔκαμνον· δις δὲ λυπηθεῖμεν ἄν.

- ΕΛ. κάλλιον εἶπας ἢ σ' ἀνηρόμην ἐγώ.
 ἐν δ' εἰπὲ πάντα παραλιπὼν, πόσον χρόνον
 πόντου 'πὶ νώτοις ἄλιον ἐφθείρου πλάνου ;
- ΜΕ. ἐνιαυσίων πρὸς τοῖσιν ἐν Τροίᾳ δέκα 775
 ἔτεσι διήλθον ἐπτα περιδρομὰς ἐτῶν.
- ΕΛ. φεῦ φεῦ· μακρόν γ' ἔλεξας, ὦ τάλας, χρόνον.
 σωθεὶς δ' ἐκεῖθεν ἐνθάδ' ἦλθες εἰς σφαγὰς.
- ΜΕ. πῶς φῆς ; τί λέξεις ; ὥς μ' ἀπώλεσας, γύναι.
- ΕΛ. θανεῖ πρὸς ἀνδρὸς οὐ τάδ' ἐστὶ δώματα. 781
- ΜΕ. τί χρῆμα δράσας ἄξιον τῆς συμφορᾶς ;
- ΕΛ. ἦκεις ἀελπτος ἐμποδῶν τ' ἐμοῖς γάμοις.
- ΜΕ. ἦ γὰρ γαμεῖν τις τὰμ' ἐβουλήθη λέχη ;
- ΕΛ. ἔβριυν θ' ὑβρίζειν εἰς ἐμ', ἦν ἔτλην ἐγώ. 785
- ΜΕ. ἰδίᾳ σθένων τις ἢ τυραννεύων χθονός ;
- ΕΛ. ὅς γῆς ἀνάσσει τῆσδε Πρωτέως γόνος.
- ΜΕ. τόδ' ἐστ' ἐκεῖν' αἶνιγμ' ὃ προσπόλου κλύω.
- ΕΛ. ποίοις ἐπιστὰς βαρβάροις πυλώμασιν ;
- ΜΕ. τοῖσδ', ἐνθεν ὥσπερ πτωχὸς ἐξηλαυνόμην. 790
- ΕΛ. οὐ που προσήτεῖς βίοτον ; ὦ τάλαιν' ἐγώ.
- ΜΕ. τοῦργον μὲν ἦν τοῦτ', ὄνομα δ' οὐκ εἶχον τόδε.
- ΕΛ. πάντ' οἶσθ' ἄρ', ὥς ἔοικας, ἀμφ' ἐμῶν γάμων.
- ΜΕ. οἶδ'· εἰ δὲ λέκτρα διέφυγες τάδ' οὐκ ἔχω.
- ΕΛ. ἄθικτον εὐνὴν ἴσθι σοι σεσωσμένην. 795
- ΜΕ. τίς τοῦδε πειθῶ ; φίλα γάρ, εἰ σαφῇ λέγεις.
- ΕΛ. ὀρᾶς τῆφου τοῦδ' ἀθλίου εἶδρας ἐμάς ;
- ΜΕ. ὀρῶ, τάλαινα, στιβάδας, ὧν τί σοι μέτα ;
- ΕΛ. ἐνταῦθα λέκτρων ἱκετεύομεν φυγὰς.
- ΜΕ. βωμοῦ σπανίζουσ' ἢ νόμοισι βαρβάροις ; 800
- ΕΛ. ἐρρύνεθ' ἡμᾶς τοῦτ' ἴσον ναοῖς θεῶν.

- ΜΕ. οὐδ' ἄρα πρὸς οἴκους ναυστολεῖν ἔξεστί μοι ;
 ΕΛ. ξίφος μένει σε μάλλον ἢ τοῖμόν λέχος.
 ΜΕ. οὕτως ἂν εἶην ἀθλιώτατος βροτῶν.
 ΕΛ. μή νυν καταιδοῦ· φεῦγε δ' ἐκ τῆσδε χθονός. 805
 ΜΕ. λιπών σε ; Τροίαν ἐξέπερσα σὴν χάριν.
 ΕΛ. κρεῖσσον γὰρ ἢ σε τὰμ' ἀποκτεῖναι λέχη.
 ΜΕ. ἄναδρ' ἄρ' εἶπας Ἰλίου τ' οὐκ ἄξια.
 ΕΛ. οὐκ ἂν κτάνοις τύραννον, δ' σπεύδεις ἴσως.
 ΜΕ. οὕτω σιδήρῳ τρωτὸν οὐκ ἔχει δέμας ; 810
 ΕΛ. εἴσει. τὸ τολμᾶν δ' ἀδύνατ' ἀνδρὸς οὐ σοφοῦ.
 ΜΕ. σιγῇ παράσχω δῆτ' ἐμὰς δῆσαι χέρας ;
 ΕΛ. εἰς ἄπορον ἦκεις· δεῖ δὲ μηχανῆς τινος.
 ΜΕ. δρῶντας γὰρ ἢ μὴ δρῶντας ἦδιον θανεῖν.
 ΕΛ. μί' ἐστὶν ἐλπίς, ἢ μόνη σωθεῖμεν ἄν. 815
 ΜΕ. ὦνητὸς ἢ τολμητὸς ἢ λόγων ὑπο ;
 ΕΛ. εἰ μὴ τίρανος ἐκπίθοιτ' ἀφιγμένον.
 ΜΕ. ἐρεῖ δὲ τίς μ' ; οὐ γινώσεται γ' ὅς εἰμ' ἐγώ.
 ΕΛ. ἐστ' ἐνδον αὐτῷ ξύμμαχος θεοῖς ἴση.
 ΜΕ. φήμη τις οἴκων ἐν μυχοῖς ἰδριμένη ; 820
 ΕΛ. οὐκ, ἀλλ' ἀδελφή· Θεονόην καλοῦσί νιν.
 ΜΕ. χρηστήριον μὲν τοῖνομ'· ὃ τι δὲ δρᾷ φράσον.
 ΕΛ. πάντ' οἶδ', ἐρεῖ τε συγγόνῳ παρόντα σέ.
 ΜΕ. θνήσκειμεν ἄν· λαθεῖν γὰρ οὐχ οἶόν τε μοι.
 ΕΛ. εἴ πως ἂν ἀναπείσαιμεν ἱκετεύοντέ νιν. 825
 ΜΕ. τί χρῆμα δρᾶσαι ; τίς ὑπάγεις μ' ἐς ἐλπίδα ;
 ΕΛ. παρόντα γαῖα μὴ φράσαι σε συγγόνῳ.
 ΜΕ. πείσαντε δ' ἐκ γῆς διορίσαιμεν ἄν πόδα ;
 ΕΛ. κοινῇ γ' ἐκείνῃ ῥαδίως, λάθρα δ' ἂν οὔ.
 ΜΕ. σὸν ἔργον, ὥς γυναικὶ πρόσφορον γυνή. 830
 ΕΛ. ὥς οὐκ ἄχρωστα γόνατ' ἐμῶν ἔξει χερῶν.
 ΜΕ. φέρ', ἣν δὲ δὴ νῶν μὴ ὑποδέξεται λόγους ;
 ΕΛ. θανεῖ· γαμοῦμαι δ' ἢ τάλαν ἐγὼ βία.

ΜΕ. προδότις ἂν εἴης· τὴν βίαν σκῆψας· ἔχεις.

ΕΛ. ἀλλ' ἄγνόν ὄρκον σὸν κᾶρα κατώμοσα— 835

ΜΕ. τί φῆς; θανεῖσθαι κοῦποτ' ἀλλάξειν λέχη;

ΕΛ. ταῦτῳ ξίφει γε· κείσομαι δὲ σοῦ πέλας.

ΜΕ. ἐπὶ τοῖσδε τοῖνυν δεξιᾷς ἐμῆς θίγε.

ΕΛ. ψαύω, θανόντος σοῦ τόδ' ἐκλείψειν φάος.

ΜΕ. κἀγὼ στερηθεὶς σοῦ τελευτήσῃιν βίον. 840

ΕΛ. πῶς οὖν θανοῦμεθ' ὥστε καὶ δόξαν λαβεῖν;

ΜΕ. τύμβου 'πὶ νώτῳ σὲ κτανὼν ἐμὲ κτενῶ.

πρῶτον δ' ἄγωνα μέγαν ἀγωνιούμεθα

λέκτρων ὑπὲρ σῶν· ὁ δὲ θέλων ἔτῳ πέλας·

τὸ Τρωικὸν γὰρ οὐ κατασχινῶ κλέος 845

οὐδ' Ἑλλάδ' ἐλθὼν λήψομαι πολλὴν ψόγον,

ὅστις Θέτιν μὲν ἐστέρησ' Ἀχιλλέως,

Τελαμωνίου δ' Αἴαντος εἰσεῖδον σφαγὰς,

τὸν Νηλέως τ' ἄπαιδα· διὰ δὲ τὴν ἐμὴν

οὐκ ἀξιόσω κατθανεῖν δάμαρτ' ἐγώ; 850

μάλιστά γ'· εἰ γάρ εἰσιν οἱ θεοὶ σοφοί,

εὐψυχον ἄνδρα πολεμίῳ θανόνθ' ὕπο

κούφῃ καταμπίσχουσιν ἐν τύμβῳ χθονί,

κακοὺς δ' ἐφ' ἔρμα στερεὸν ἐκβάλλουσι γῆς.

ΧΟ. ὦ θεοί, γενέσθω δήποτ' εὐτυχὲς γένος 855

τὸ Ταντάλειον καὶ μεταστήτω κακῶν.

ΕΛ. οἱ 'γὼ τάλαινα· τῆς τύχης γὰρ ὧδ' ἔχω·

Μενέλαε, διαπεπράγμεθ'· ἐκβαίνει δόμων

ἢ θεσπιωδὸς Θεονόη· κτυπεῖ δόμος

κλήθρων λυθέντων. φεῦγ'· ἀτὰρ τί φευκτέον; 860

ἀποῦσα γὰρ σε καὶ παροῦσ' ἀφιγμένον

δεῖρ' οἶδεν· ὦ δίστηνος, ὥς ἀπωλόμην.

Τροίας δὲ σωθεὶς κἀπὸ βαρβάρου χθονὸς

εἰς βάρβαρ' ἐλθὼν φάσγαν' αὖθις ἐμπεσεῖ.

ΘΕΟΝΟΗ.

ἦγοῦ σύ μοι φέρουσα λαμπτήρων σέλας, 865
 θείου δὲ σεμνὸν θεσμὸν αἰθέρος μυχόν,
 ὥς πνεῖμα καθαρὸν οὐρανοῦ δεξώμεθα·
 σὺ δ' αὖ κέλευθον εἴ τις ἔβλαψεν ποδὶ
 στείβων ἀνοσίῳ, δὸς καθαρσίῳ φλογί,
 κροῦσον δὲ πεύκην, ἵνα διεξέλθω, πάρος. 870
 νόμον δὲ τὸν ἐμὸν θεοῖσιν ἀποδοῦσαι πάλιν
 ἐφέστιον φλόγ' εἰς δόμους κομίζετε.
 Ἑλένη, τί τὰμὰ πῶς ἔχει θεσπίσματα;
 ἦκει πόσις σοι Μενέλεως ὅδ' ἐμφανῆς,
 νεῶν στερηθεὶς τοῦ τε σοῦ μιμήματος. 875
 ὦ τλήμων, οἷους διαφυγῶν ἦλθες πόρους,
 οὐδ' οἴσθα νόστον οἴκαδ' εἴτ' αὐτοῦ μενεῖς·
 ἔρις γὰρ ἐν θεοῖς σύλλογός τε σοῦ πέρι
 ἔσται πάρεδρος Ζηνὶ τῷδ' ἐν ἡματι.
 Ἦρα μὲν ἦ σοι δυσμενῆς παροίθην ἦν, 880
 νῦν ἔστιν εὐνους κείς πάτραν σῶσαι θέλει
 ξὺν τῇδ', ἵν' Ἑλλὰς τοὺς Ἀλεξάνδρου γάμους
 δώρημα Κύπριδος ψευδονύμφευτον μάθῃ·
 Κύπρις δὲ νόστον σὸν διαφθεῖραι θέλει,
 ὥς μήτ' ἐλεγχθῇ μηδὲ πριαμένη φανῇ 885
 τὸ κάλλος Ἑλένης οὔνεκ' ὠνητοῖς γάμοις.
 τέλος δ' ἐφ' ἡμῖν, εἴθ' ἂν βούλεται Κύπρις
 λέξας' ἀδελφῷ σ' ἐνθάδ' ὄντα διολέσω,
 εἴτ' αὖ μεθ' Ἦρας στᾶσα σὸν σώσω βίον,
 κρύψας' ὁμαιμον, ὅς με προστάσσει τάδε 890
 εἰπεῖν, ὅταν γῆν τήνδε νοστήσας τύχῃς.
 τίς εἴσ' ἀδελφῷ τόνδε σημανῶν ἐμῷ
 παρόνθ', ὅπως ἂν τοῦμὸν ὑσφαλῶς ἔχῃ;

ΕΛ. ὦ παρθέν', ἱκέτις ἀμφὶ σὸν πίινω γόνυ
 καὶ προσκαθίζω θᾶκον οὐκ εὐδαίμονα 895
 ὑπέρ τ' ἔμαντῆς τοῦδέ θ', ὅν μόλις ποτὲ
 λαβοῦσ' ἐπ' ἀκμῆς εἰμι κατθανόντ' ἰδεῖν·
 μή μου κατείπῃς σῶ κασιγνήτῳ πόσιν
 τόνδ' εἰς ἐμὰς ἦκοντα φιλτάτας χέρας·
 σῶσον δέ, λίσσομαί σε· συγγόνῳ δὲ σῶ 900
 τὴν εὐσέβειαν μὴ προδῶς τὴν σὴν ποτε,
 χάριτας πονηρὰς κἀδίκους ὠνουμένη.
 μισεῖ γὰρ ὁ θεὸς τὴν βίαν, τὰ κτητὰ δὲ
 κτᾶσθαι κελεύει πάντας οὐκ ἔς ἀρπαγὰς.
 κοινὸς γάρ ἐστιν οὐρανὸς πᾶσιν βροτοῖς 906
 καὶ γαῖ', ἐν ᾗ χρὴ δώματ' ἀναπληρουμένους
 τ' ἀλλότρια μὴ ἔχειν μηδ' ἀφαιρεῖσθαι βίᾳ.
 ἡμᾶς δὲ καιρίως μέν, ἀθλίως δ' ἐμοί,
 Ἑρμῆς ἔδωκε πατρὶ σῶ σώζειν πόσει 910
 τῷδ', ὃς πάρεστι κἀπολάζυσθαι θέλει.
 πῶς οἷν θανῶν ἂν ἀπολάβοι; κείνος δὲ πῶς
 τὰ ζῶντα τοῖς θανοῦσιν ἀποδοίῃ ποτε;
 σὺ δὴ τὰ τοῦ θεοῦ καὶ τὰ τοῦ πατρὸς σκόπει,
 πότερον ὁ δαίμων χῶ θανῶν τὰ τῶν πέλας 915
 βούλονται ἂν ἢ οὐ βούλονται ἂν ἀποδοῦναι πάλιν.
 δοκῶ μέν. οὐκ οὐν χρὴ σε συγγόνῳ πλέον
 νέμειν ματαίῳ μᾶλλον ἢ χρηστῷ πατρί.
 εἰ δ' οὔσα μάντις καὶ τὰ θεῖ' ἠγνουμένη
 τὸ μὲν δίκαιον τοῦ πατρὸς διαφθερεῖς, 920
 τῷ δ' οὐ δικαίῳ συγγόνῳ δώσεις χάριν,
 αἰσχροὺν τὰ μέν σε θεῖα πάντ' ἐξειδέναί,
 τά τ' ὄντα καὶ *μέλλοντα, τὰ δὲ δίκαια μή.
 * * * * *

τὴν τ' ἀθλίαν ἐμ', οἷσιν ἔγκειμαι κακοῖς,
ῥῖσαι, πάρεργον δοῖσα τοῦτο τῆς τύχης· 925

Ἑλένην γὰρ οὐδεὶς ὅστις οὐ στυγεῖ βροτῶν
ἢ κλῆζομαι καθ' Ἑλλάδ' ὥς προδοῦσ' ἐμὸν
πόσιν Φρυγῶν ὥκησα πολυχρύσους δόμους.
ἦν δ' Ἑλλάδ' ἔλθω κάπιβῶ Σπάρτης πάλιν,
κλύοντες εἰσιδόντες ὥς τέχναις θεῶν 930

ῥέοντ', ἐγὼ δὲ προδότις οὐκ ἄρ' ἦν φίλων,
πάλιν μ' ἀνάξουσ' εἰς τὸ σῶφρον αἶθις αὖ,
ἔδνώσομαι τε θυγατέρ' ἦν οὐδεὶς γαμεῖ,
τὴν δ' ἐνθάδ' ἐκλιποῦσ' ἀλητεῖαν πικρὰν
ὄντων ἐν οἴκοις χρημάτων ὀνύσομαι. 935

κεῖ μὲν θανὼν ὅδ' ἐν πυρᾷ κατεσφάγη,
πρόσω σφ' ἀπόνυτα δακρύοις ἂν ἡγάπων·
νῦν δ' ὄντα καὶ σωθέντ' ἀφαιρεθήσομαι·
μὴ δῆτα, παρθέν', ἀλλὰ σ' ἱκετεύω τόδε·
δὸς τὴν χάριν μοι τήνδε καὶ μιμοῦ τρόπους 940
πατρὸς δικαίου· παισὶ γὰρ κλέος τόδε
κάλλιστον, ὅστις ἐκ πατρὸς χρηστοῦ γεγὼς
εἰς ταῦτόν ἦλθε τοῖς τεκοῦσι τοὺς τρόπους.

ΧΟ. οἰκτροὶ μὲν οἱ παρόντες ἐν μέσῳ λόγοι,
οἰκτρά δὲ καὶ σύ, τοὺς δὲ Μενέλειω ποθῶ 945
λόγους ἀκοῖσαι τίνας ἐρεῖ ψυχῆς πέρι.

ΜΕ. ἐγὼ σὸν οἷτ' ἂν προσπесεῖν τλαίην γόνυ
οὔτ' ἂν δακρῦσαι βλέφαρα· τὴν Τροίαν γὰρ ἂν
δειλοὶ γενόμενοι πλείστον αἰσχύνοιμεν ἂν.
καίτοι λέγουσιν ὥς πρὸς ἀνδρὸς εὐγενοῦς 950
ἐν ξυμφοραῖσι δάκρυ' ἀπ' ὀφθαλμῶν βαλεῖν.
ἀλλ' οὐχὶ τοῦτο τὸ καλόν, εἰ καλὸν τόδε,
αἰρήσομαι ἄγε πρόσθε τῆς εὐψυχίας.
ἀλλ' εἰ μὲν ἀνδρα σοι δοκεῖ σῶσαι ξένου
ζητοῦντά γ' ὀρθῶς ἀπολαβεῖν δάμαρτ' ἐμήν. 955

ἀπόδος τε καὶ πρὸς σῶσον· εἰ δὲ μὴ δοκεῖ,
 ἐγὼ μὲν οὐ νῦν πρῶτον, ἀλλὰ πολλάκις
 ἄθλιος ἂν εἶην, σὺ δὲ γυνὴ κακὴ φανεῖ.
 ὃ δ' ἄξι' ἡμῶν καὶ δίκαι' ἡγούμεθα
 καὶ σῆς μάλιστα καρδίας ἀνθάψεται, 960
 λέξω τὰδ' ἀμφὶ μνηῆμα σοῦ πατρὸς πόθῳ·
 ὦ γέρον, ὃς οἰκεῖς τόνδε λαῖνον τάφον,
 ἀπόδος, ἀπαιτῶ τὴν ἐμὴν δάμαρτά σε,
 ἣν Ζεὺς ἔπεμψε δεῦρό σοι σώζειν ἐμοί.
 οἷδ' οὐνεχ' ἡμῖν οὐποτ' ἀποδώσεις θανών· 965
 ἀλλ' ἦδε πατέρα νέρθεν ἀνακαλούμενον
 οὐκ ἀξιῶσει τὸν πρὶν εὐκλεέστατον
 κακῶς ἀκοῦσαι· κυρία γάρ ἐστι νῦν.
 ὦ νέρτερ' Ἀἰδῶ, καὶ σὲ σύμμαχον καλῶ,
 ὃς πόλλ' ἐδέξω τῆσδ' ἑκατι σώματα 970
 πεσόντα τῶμῳ φασγάνῳ, μισθὸν δ' ἔχεις·
 ἣ νυν ἐκείνους ἀπόδος ἐμψύχους πάλιν,
 ἣ τήνδ' ἀνάγκασόν γε *μὴ εὐσεβοῦς πατρὸς
 ἦσσω φανείσαν τὰμά γ' ἀποδοῦναι λέχη.
 εἰ δ' ἐμὲ γυναῖκα τὴν ἐμὴν συλήσετε, 975
 ἃ σοι παρέλιπεν ἦδε τῶν λόγων, φράσω.
 ὄρκοις κεκλήμεθ', ὥς μάθης, ὦ παρθένε,
 πρῶτον μὲν ἐλθεῖν διὰ μάχης σῶ συγγόνῳ·
 κἀκεῖνον ἢ ἢ μὲ δεῖ θανεῖν· ἀπλοῦς λόγος.
 ἣν δ' ἐς μὲν ἀλκὴν μὴ πόδ' ἀντιθῇ ποδί, 980
 λιμῶ δὲ θηρᾷ τύμβον ἱκετεύοντε νῶ,
 κτανεῖν δέδοκται τήνδ' ἐμοὶ κἄπειτ' ἐμὸν
 πρὸς ἥπαρ ὤσαι δίστομον ξίφος τόδε
 τύμβου 'πὶ νώτοις τοῦδ', ἵν' αἵματος ῥοαὶ
 τάφου καταστάζωσι· κεισόμεσθα δὲ 985
 νεκρῶ δ' ἐξῆς τῶδ' ἐπὶ ξεστῷ τάφῳ,
 ἀθάνατον ἄλγος σοὶ, ψόγος δὲ σῶ πατρί.

οὐ γὰρ γαμεῖ τήνδ' οὔτε σύγγονος σέθεν
οὔτ' ἄλλος οἶδεῖς· ἄλλ' ἐγὼ σφ' ἀπάξομαι,
εἰ μὴ πρὸς οἴκους δυνάμεθ', ἀλλὰ πρὸς νεκρούς.
τί ταῦτα; δακρύοις εἰς τὸ θῆλυ τρεπόμενος 991
ἐλεινὸς ἦν ἂν μᾶλλον ἢ δραστήριος.
κτεῖν', εἰ δοκεῖ σοι· δυσκλεῶς γὰρ οὐ κτενεῖς·
μᾶλλον γε μέντοι τοῖς ἐμοῖς πείθου λόγοις,
ἴν' ἦς δικαία καὶ δάμαρτ' ἐγὼ λάβω. 995

ΧΟ. ἐν σοὶ βραβεύειν, ὦ νεᾶνι, τοὺς λόγους·
οὔτω δὲ κρίνον ὥς ἅπασιν ἀνδάνης.

ΘΕΟΝ. ἐγὼ πέφυκά τ' εὖσεβεῖν καὶ βούλομαι,
φιλῶ τ' ἐμαυτήν, καὶ κλέος τοῖμοῦ πατρὸς
οὐκ ἂν μιάναίμ', οὐδὲ συγγόνῳ χάριν 1000
δοίην ἂν ἐξ ἧς δυσκλεῆς φανήσεται.
ἐνεστι δ' ἱερὸν τῆς δίκης ἐμοὶ μέγα
ἐν τῇ φύσει· καὶ τοῦτο Νηρέως πάρα
ἔχουσα σώζειν Μενέλεων πειράσομαι.
Ἦρα δ' ἐπείπερ βούλεται σ' εὐεργετεῖν, 1005
εἰς ταῦτόν οἶσω ψῆφον· ἡ Κύπρις δ' ἐμοὶ
ἴλεως μὲν εἴη, συμβέβηκε δ' οὐδαμοῦ.
πειράσομαι δὲ παρθένος μένειν αἰεί.
ἃ δ' ἀμφὶ τύμβῳ τῷδ' ὀνειδίζεις πατρί,
ἡμῖν ὅδ' αὐτὸς μῦθος. ἀδικοίην νιν ἂν, 1010
εἰ μὴ 'ποδώσω· καὶ γὰρ ἂν κεῖνος βλέπων
ἀπέδωκεν ἂν σοὶ τήνδ' ἔχειν, ταύτῃ δὲ σέ·
καὶ γὰρ τίσις τῶνδ' ἐστὶ τοῖς τε νερτέροις
καὶ τοῖς ἄνωθεν πᾶσιν ἀνθρώποις. ὁ νοῖς
τῶν κατθανόντων ζῇ μὲν οὐ, γνώμην δ' ἔχει 1015
ἀθάνατον εἰς ἀθάνατον αἰθέρ' ἐμπεσών.
ὥς οἶν περαίνω μὴ μακράν, σιγήσομαι
ἃ μου καθικετεύσατ', οἷδὲ μωρία
ξύνβουλος ἔσομαι τοῦ κασιγνήτου ποτέ.

- εὐεργετῶ γὰρ κείνον οὐ δοκοῦσ' ὄμως, 1010
 ἐκ δυσσεβείας ὅσιον εἰ τίθημί νιν.
 αὐτοὶ μὲν οὔν τὴν ἑξοδὸν γ' εἰρίσκετε,
 ἐγὼ δ' ἀποστᾶσ' ἐκποδῶν σιγήσομαι.
 ἐκ τῶν θεῶν δ' ἄρχεσθε χίκετεύετε
 τὴν μὲν σ' ἐᾶσαι πατρίδα νοστήσαι Κύπριν, 1025
 Ἥρας δὲ τὴν ἔννοϊαν ἐν ταυτῷ μένειν
 ἦν εἰς σὲ καὶ σὸν πόσιω ἔχει σωτηρίας.
 σὺ δ', ὦ θανῶν μοι πάτερ, ὅσον γ' ἐγὼ σθένω,
 οὔποτε κεκλήσει δυσσεβῆς ἀντ' εὐσεβοῦς.
- ΧΟ. οὔδεις ποτ' ἐντίχησεν ἑκδικος γεγώς, 1030
 ἐν τῷ δικαίῳ δ' ἐλπίδες σωτηρίας.
- ΕΛ. Μενέλαε, πρὸς μὲν παρθένου σεσώσμεθα.
 τοῦνθένδε δὴ σὲ τοὺς λόγους φέροντα χρὴ
 κοινὴν συνάπτειν μηχανὴν σωτηρίας.
- ΜΕ. ἄκουε δὴ νυν' χρόνιος εἴ κατὰ στέγας 1035
 καὶ ξυντέθραψαι προσπόλοισι βασιλέως.
- ΕΛ. τί τοῦτ' ἔλεξας; εἰσφέρεις γὰρ ἐλπίδας
 ὥς δὴ τι δράσων χρηστὸν εἰς κοινὸν γε νῶν.
- ΜΕ. πείσεις ἂν τιν' οὔτινες τετραζύγων
 ὄχων ἀνάσσουσ', ὥστε νῶν δοῦναι δίφρους; 1040
- ΕΛ. πείσαιμ' ἂν· ἀλλὰ τίνα φυγὴν φευξόμεθα
 πεδίων ἄπειροι βαρβάρων τ' ὄντες χθονός;
- ΜΕ. ἀδείατον εἶπας. φέρε, τί δ' εἰ κρυφθεὶς δόμοις
 κτάνοιμ' ἄνακτα τῷδε διστόμῳ ξίφει;
- ΕΛ. οὐ τὰν ἀνάσχοιτ' οὐδὲ σιγήσειεν ἂν 1045
 μέλλοντ' ἀδελφῇ σύγγονον κατακτανεῖν.
- ΜΕ. ἀλλ' οὐδὲ μὴν ναῖς ἔστιν ἧ σωθεῖμεν ἂν
 φεύγοντες· ἦν γὰρ εἴχομεν θάλασσαν ἔχει.
- ΕΛ. ἄκουσον, ἦν τι καὶ γυνὴ λέξι σοφόν.
 βούλει λέγεσθαι μὴ θανῶν λόγῳ θανεῖν; 1050
- ΜΕ. λακὸς μὲν ὄρνις· εἰ δὲ κερδανῶ λέγων,

ἔτοιμός εἰμι μὴ θανὼν λόγῳ θανεῖν.

ΕΛ. καὶ μὴν γυναικείοις σ' ἂν οἰκτισαίμεθα
κουραῖσι καὶ θρήνοισι πρὸς τὸν ἀνόσιον.

ΜΕ. σωτηρίας δὲ τοῦτ' ἔχει τί νῶν ἄκος ; 1055
παλαιότης γὰρ τῷ λόγῳ γ' ἔνεστί τις.

ΕΛ. ὥς δὴ θανόντα σ' ἐνάλιον κενῷ τάφῳ
θάψαι τύραννον τῇσδε γῆς αἰτήσομαι.

ΜΕ. καὶ δὴ παρῆκεν· εἶτα πῶς ἄνευ νεῶς
σωθησόμεσθα κενοταφοῦντ' ἐμὸν δέμας ; 1060

ΕΛ. δοῦναι κελεύσω πορθμίδ', ἧ καθήσομεν
κόσμον τάφῳ σῷ πελαγίας ἔς ἀγκάλας.

ΜΕ. ὥς εὖ τόδ' εἶπας πλὴν ἔν' εἰ χέρσῳ ταφὰς
θεῖναι κελεύει σ', οὐδὲν ἢ σκῆψις φέρει.

ΕΛ. ἀλλ' οὐ νομίζειν φήσομεν καθ' Ἑλλάδα 1065
χέρσῳ καλύπτειν τοὺς θανόντας ἐναλίους.

ΜΕ. τοῦτ' αὖ κατορθοῖς· εἰτ' ἐγὼ συμπλεύσομαι
καὶ συγκαθήσω κόσμον ἐν ταύτῳ σκάφει.

ΕΛ. σὲ καὶ παρῆναι δεῖ μάλιστα τοὺς τε σοὺς
πλωτῆρας, οἵπερ ἔφυγον ἐκ ναυαγίας. 1070

ΜΕ. καὶ μὴν ἑάνπερ ναῖν ἐπ' ἀγκίρας λάβω,
ἀνὴρ παρ' ἄνδρα στήσεται ξιφηφόρος.

ΕΛ. σὲ χρὴ βραβεύειν πάντα· πόμπιμοι μόνον
λαΐφει πνοαὶ γένοιντο καὶ νεῶς δρόμος.

ΜΕ. ἔσται· πόνους γὰρ δαίμονες παύσοισί μου. 1075
ἀτὰρ θανόντα τοῦ μ' ἐρεῖς πεπυσμένη ;

ΕΛ. σοῦ· καὶ μόνος γε φάσκε διαφυγεῖν μόρον
Ἀτρέως πλέων σὺν παιδὶ καὶ θαιόνθ' ὄρᾱν.

ΜΕ. καὶ μὴν τάδ' ἀμφίβληστρα σώματος ῥάκη
ξυμμαρτυρήσει ναυτικῶν ἐρειπίων. 1080

ΕΛ. εἰς καιρὸν ἦλθε, τότε δ' ἄκαιρ' ἀπώλλυτο
τὸ δ' ἄθλιον κεῖν' εὖτυχὲς τάχ' ἂν πέσοι.

ΜΕ. πότερα δ' ἐς οἴκους σοὶ συνεισελθεῖν με χρὴ

ἢ πρὸς τάφῳ τῷδ' ἥσυχαι καθώμεθα ;

ΕΛ. αὐτοῦ μέν· ἦν γὰρ καὶ τι πλημμελές σε δρᾶ,
τάφος σ' ὅδ' ἂν ῥύσαιτο φάσγανόν τε σόν. 1086
ἐγὼ δ' ἐς οἴκους βᾶσα βοστρύχους τεμῶ
πέπλων τε λευκῶν μέλανας ἀνταλλάξομαι
παρῇδ' ἢ τ' ὄνυχά φόνιον ἐμβαλῶ χροός.
μέγας γὰρ ἄγών, καὶ βλέπω δύο ῥοπάς· 1090
ἢ γὰρ θανεῖν δεῖ μ', ἢν ἄλῳ τεχνωμένη,
ἢ πατρίδα τ' ἐλθεῖν καὶ σὸν ἐκσῶσαι δέμας.
ἽΩ πότνι' ἢ Δίοισιν ἐν λέκτροις πίτνεις
ἽΗρα, δύ' οἰκτρῶ φῶτ' ἀνάψυξον πόνων,
αἰτούμεθ' ὀρθὰς ὠλένας πρὸς οὐρανὸν 1095
ῥιπτοῦνθ', ἔν' οἰκεῖς ἀστέρων ποικίλματα.
σύ θ' ἢ π' τῶμῳ κάλλος ἐκθήσω γάμφι,
κόρη Διώνης Κύπρι, μή μ' ἐξεργάσῃ.
ἄλιν δὲ λύμης ἦν μ' ἐλυμήνω πάρος
τοῦνομα παρασχούσ', οὐ τὸ σῶμ', ἐν βαρβάροις.
θανεῖν δ' ἔασόν μ', εἰ κατακτεῖναι θέλεις, 1101
ἐν γῇ πατρώᾳ. τί ποτ' ἀπληστος εἶ κακῶν,
ἔρωτας ἀπάτας δούλιά τ' ἐξευρήματα
ἀσκοῖσα φίλτρα θ' αἱματηρὰ δωμάτων ;
εἰ δ' ἦσθα μετρία, τᾶλλα γ' ἡδίστη θεῶν 1105
πέφυκας ἀνθρώποισιν· οὐκ ἄλλως λέγω.

ΧΟ. σὲ τὰν ἐναυλείοις ὑπὸ δενδροκόμοις στρ. α'.
μουσεῖα καὶ θάκους ἐνίζουσιν ἀναβοάσω,
σὲ τὰν ἀοιδόταταν ὄρνιθα μελωδὸν
ἀηδόνα δακρυόεσσαν, 1110
ἔλθ' ὦ διὰ ξουθᾶν γενύων ἐλελιζομένα
θρήνοις ἐμοῖς ξυνεργὰς,
Ἑλένας μελέους πόνους
τὸν Ἰλιάδων τ' ἀει-
δοῦσα δακρυόεντα πότμον 1115

Ἀχαιῶν ὑπὸ λόγχαις·
 ὅτ' ἔμολεν ἔμολε πεδία, βαρβάρῳ πλάτῃ
 ὃς ἔδραμε ρόθια, μέλεα Πριαμίδαις ἄγων
 Λακεδαίμονος ἄπο λέχεα
 σέθεν, ὦ Ἑλένα, Πάρις αἰνύγαμος 1120
 πομπαῖσιν Ἀφροδίτας.
 πολλοὶ δ' Ἀχαιῶν ἐν δορὶ καὶ πετρίναις ἀντ. α'.
 ῥιπαῖσιν ἐκπνείσαντες Ἰδαίαν μέλεον ἔχουσιν,
 τάλαιναν ὧν ἀλόχων κείραντες ἔθειραν·
 ἀνυμφα δὲ μέλαθρα κείται 1125
 πολλοὺς δὲ πυρσεύσας φλογερὸν σέλας ἀμφιρύταν
 Εὐβοίαν εἰλ' Ἀχαιῶν
 μονόκωπος ἀνὴρ, πέτραις
 Καφηρίσιν ἐμβαλὼν
 Αἰγαίαις τ' ἐνάλοισιν ἀκταῖς, 1130
 δόλιον ἀστέρα λάμψας.
 ἀλίμενα δ' ὄρεα ἡμέλεα βαρβάρου στολᾶς,
 ὅτ' ἔσυτο πατρίδος ἀποπρὸ χειμάτων πνοῇ
 γέρας οὐ γέρας, ἀλλ' ἔριν
 Δαναῶν νεφέλαν ἐπὶ ναυσὶν ἄγων, 1135
 εἰδῶλον ἱρὸν Ἥρας.
 ὅ τι θεὸς ἦ μὴ θεὸς ἦ τὸ μέσον, στρ. β'.
 τίς φησ' ἐρευνήσας βροτῶν
 μακρότατον πέρασ εὐρεῖν,
 ὃς τὰ θεῶν ἐσορᾷ 1140
 δεῦρο καὶ αὐθις ἐκείσε
 καὶ πάλιν ἀντιλόγοις
 πηδῶντ' ἀνελπίστοις τύχαις ;
 σὺ Διὸς ἔφυς, ὦ Ἑλένα, θυγάτηρ·
 πτανὸς γὰρ ἐν κόλποις σε Λή- 1145
 δας ἐτέκνωσε πατήρ.
 κατ' ἰαχέθης καθ' Ἑλλανίαν

προδότις ἄπιστος ἄδικος ἄθεος· οὐδ' ἔχω
 τί τὸ σαφές, ὃ τι ποτ' ἐν βροτοῖς.
 τὸ θεῶν δ' ἔπος ἀλαθὲς εὔρον. 1150
 ἄφρονες ὅσοι τὰς ἀρετὰς πολέμῳ ἀντ. β'.
 κτᾶσθε δορὸς ἀλκαίου λόγχαι-
 σιν καταπαυόμενοι πό-
 νους θνατῶν ἀμαθῶς.
 εἰ γὰρ ἄμιλλα κρινεῖ νιν 1155
 αἵματος, οὐ ποτ' ἔρις
 λείψει κατ' ἀνθρώπων πόλεις.
 †αἱ Πριαμίδος γὰρ ἔλιπον θαλάμους,
 ἐξὸν διορθῶσαι λόγοις
 σὰν ἔριν, ὦ Ἑλένα. 1160
 νῦν δ' οἱ μὲν Ἄϊδα μέλονται κάτω,
 τείχεα δέ, φλογμὸς ὥστε Διὸς, ἐπέσυτο φλόξ,
 ἐπὶ δὲ πάθεα πάθεσι φέρεις
 †ἀθλλοῖς ἐν συμφοραῖς Ἰλίοις.

ΘΕΟΚΛΥΜΕΝΟΣ.

ὦ χαῖρε, πατρὸς μνημή· ἐπ' ἐξόδοισι γὰρ 1165
 ἔθαψα, Πρωτεῦ, σ' ἔνεκ' ἐμῆς προσρήσεως·
 αἰεὶ δέ σ' ἐξιὼν τε κείσιων δόμους
 Θεοκλύμενος παῖς ὅδε προσεννέπει, πάτερ.
 ὑμεῖς μὲν οὖν κύνας τε καὶ θηρῶν βρόχους,
 δμῶες, κομίζετ' εἰς δόμους τυραννικούς· 1170
 ἐγὼ δ' ἑμαυτὸν πόλλ' ἐλοιδύρησα δῆ·
 οὐ γάρ τι θανάτῳ τοὺς κακοὺς κολάζομεν.
 καὶ νῦν πέπυσμαι φανερόν Ἑλλήνων τινα
 εἰς γῆν ἀφίχθαι καὶ λεληθέναι σκοπούς,
 ἦτοι κατόπτην ἢ κλοπαῖς θηρώμενον 1175
 Ἑλένην· θανεῖται δ', ἣν γε δὴ ληφθῇ μόνον.

ΞΑ·

ἀλλ', ὥς ἔοικε, πάντα διαπεπραγμένα
 εὔρηκα· τύμβου γὰρ κενὰς λιποῦσ' ἔδρας
 ἢ Τυνδαρίς παῖς ἐκπεπόρθμευται χθονός.
 ὦή, χαλᾶτε κληῖθρα· λυέθ' ἱππικὰς 1180
 φάτνας, ὀπαδοί, κἀκκομίζεθ' ἄρματα,
 ὥς ἂν πόνου γ' ἔκατι μὴ λάθῃ με γῆς
 τῆσδ' ἐκκομισθεῖσ' ἄλοχος, ἧς ἐφίεμαι.
 ἐπίσχετ'· εἰσορῶ γὰρ οὓς διώκομεν
 παρόντας ἐν δόμοισι κοῦ πεφευγότας. 1185
 αὕτη, τί πέπλους μέλανας ἐξήψω χρυδὺς
 λευκῶν ἀμείψασ' ἔκ τε κρατὸς εὐγενοῦς
 κόμας σίδηρον ἐμβαλοῖσ' ἀπέθρισας
 χλωροῖς τε τέγγεις δάκρυσι σὴν παρηλῖδα
 κλαίονσα; πότερον ἐννίχοις σεσεισμένη 1190
 στένεις ὀνείροις, ἢ φάτιν τιν' οἴκοθεν
 κλύουσα λίπη σὰς διέφθαρσαι φρένας;

ΕΛ. ὦ δέσποτ', ἦδη γὰρ τόδ' ὀνομάζω σ' ἔπος,
 ὀλωλα· φροῦδα τὰμὰ κοῦδέν εἰμ' ἔτι.

ΘΕΟΚ. ἐν τῷ δὲ κεῖσαι συμφορᾶς; τίς ἢ τύχη; 1195

ΕΛ. Μενέλαος, οἶμοι, πῶς φράσω; τέθνηκέ μοι.

ΘΕΟΚ. οὐδέν τι χαίρω σοῖς λόγοις, τὰ δ' εὐτυχῶ.

ΕΛ. * * * * *

ΘΕΟΚ. πῶς οἶσθα; μῶν σοι Θεονόη λέγει τάδε;

ΕΛ. κέλνῃ τέ φησιν ὃ τε παρὼν ὅτ' ὤλλυτο.

ΘΕΟΚ. ἦκει γὰρ ὅστις καὶ τὰδ' ἀγγέλλει σαφῇ; 1200

ΕΛ. ἦκει· μόλοι γὰρ ὥς ἐγὼ χρήζω μολεῖν.

ΘΕΟΚ. τίς ἐστί; ποῦ 'στιν; ἵνα σαφέστερον μάθω.

ΕΛ. ὅδ' ὅς κάθηται τῷδ' ὑποπτήξας τάφω.

ΘΕΟΚ. Ἀπολλων, ὥς ἐσθῆτι δυσμόρφῳ πρέπει.

ΕΛ. οἶμοι, δοκῶ μὲν κάμουν ὧδ' ἔχειν πόσιν. 1205

ΘΕΟΚ. ποδαπὸς δ' ὅδ' ἀνὴρ καὶ πόθεν κατέσχε γῆν;

- ΕΛ. Ἕλλην, Ἀχαιῶν εἷς, ἐμῷ σύμπλους πόσει.
 ΘΕΟΚ. θανάτῳ δὲ ποίῳ φησὶ Μενέλεων θανεῖν;
 ΕΛ. οἰκτρόταθ' ὑγροῖσιν ἐν κλυδωνίοις ἁλός. 1209
 ΘΕΟΚ. ποῦ βαρβάροισι πελάγεσιν νανυσθλούμενον;
 ΕΛ. Λιβύης ἀλιμένοισι ἐκπεσόντα πρὸς πέτραις.
 ΘΕΟΚ. καὶ πῶς ὅδ' οὐκ ὄλωλε κοινωνῶν πλάτης;
 ΕΛ. ἐσθλῶν κακίους ἐνίοτ' εὐτυχέστεροι.
 ΘΕΟΚ. λιπῶν δὲ ναὸς ποῦ πάρεστιν ἐκβολα;
 ΕΛ. ὅπου κακῶς ὄλοιτο, Μενέλεως δὲ μή. 1215
 ΘΕΟΚ. ὄλωλ' ἐκεῖνος· ἦλθε δ' ἐν ποίῳ σκάφει;
 ΕΛ. ναῦταί σφ' ἀνείλον ἐντυχόντες, ὥς λέγει.
 ΘΕΟΚ. ποῦ δὴ τὸ πεμφθὲν ἀντὶ σοῦ Τροία κακόν;
 ΕΛ. νεφέλης λέγεις ἄγαλμ'; ἐς αἰθέρ' οἷχεται.
 ΘΕΟΚ. ὦ Πρίαμε καὶ γῇ Τρωάς, ὥς ἔρρεις μάτην. 1220
 ΕΛ. καγὼ μετέσχον Πριαμίδαις δυσπραξίας.
 ΘΕΟΚ. πόσιν δ' ἄθαπτον ἔλιπεν ἢ κρύπτει χθονί;
 ΕΛ. ἄθαπτον· οἱ γὰρ τῶν ἐμῶν τλήμων κακῶν.
 ΘΕΟΚ. τῶνδ' οὐνεκ' ἔταμες βοστρύχους ξανθῆς κόμης;
 ΕΛ. φίλος γὰρ ἐστὶν ἦτος ποτ' ἐστὶν ἐνθάδ' ὢν.
 ΘΕΟΚ. ὀρθῶς μὲν ἦδε συμφορὰ δακρύεται; 1226
 ΕΛ. ἐν εὐμαρεῖ γοῶν σὴν κασιγνήτην λαθεῖν.
 ΘΕΟΚ. οὐ δῆτα. πῶς οὖν; τόνδ' ἔτ' οἰκήσεις τάφον;
 ΕΛ. τί κερτομεῖς με, τὸν θανόντα δ' οὐκ ἐᾷς;
 ΘΕΟΚ. πιστὴ γὰρ εἶ σὺ σῶ πόσει φεύγουσά με. 1230
 ΕΛ. ἀλλ' οἰκέτ'. ἦδη δ' ἄρχε τῶν ἐμῶν γάμων.
 ΘΕΟΚ. χρόνιά μὲν ἦλθες, ἀλλ' ὅμως αἰνῶ τάδε.
 ΕΛ. οἶσθ' οὖν δ' δρᾶσον; τῶν πάρος λαθώμεθα.
 ΘΕΟΚ. ἐπὶ τῷ; χάρις γὰρ ἀντὶ χάριτος ἐλθέτω.
 ΕΛ. σπονδὰς τέμωμεν καὶ διαλλάχθητί μοι. 1235
 ΘΕΟΚ. μεθίημι νεῖκος τὸ σόν, ἴτω δ' ὑπόπτερον.
 ΕΛ. πρὸς νῦν σε γονάτων τῶνδ', ἐπείπερ εἶ φίλος,
 ΘΕΟΚ. τί χρῆμα θηρῶς' ἱκέτις ὠρέχθης ἐμοῦ;

- ΕΛ. τὸν καθανόντα πόσιν ἐμὸν θάψαι θέλω. 1239
 ΘΕΟΚ. τί δ' ; ἔστ' ἀπόντων τύμβος ; ἢ θάψεις σκιάν ;
 ΕΛ. Ἕλλησίν ἐστι νόμος, ὃς ἂν πόντῳ θάνῃ,
 ΘΕΟΚ. τί δρᾶν ; σοφοί τοι Πελοπίδαι τὰ τοιάδε.
 ΕΛ. κενοῖσι θάπτειν ἐν πέπλων ὑφάσμασιν.
 ΘΕΟΚ. κτέριζ'· ἀνίστη τύμβον οὗ χρήσεις χθονός.
 ΕΛ. οὐχ ὧδε ναύτας ὀλομένους τυμβεύομεν. 1245
 ΘΕΟΚ. πῶς δαί ; λείλειμμαι τῶν ἐν Ἑλληνισιν νόμων.
 ΕΛ. εἰς πόντον ὅσα χρὴ νέκυσιν ἐξορμίζομεν.
 ΘΕΟΚ. τί σοι παράσχω δῆτα τῷ τεθνηκότι ;
 ΕΛ. οὐκ οἶδ' ἔγωγ', ἀπειρος, εὐτυχοῦσα πρίν.
 ΘΕΟΚ. ὦ ξένε, λόγων μὲν κληδόν' ἦνεγκας φίλην. 1250
 ΜΕ. οὔκουν ἐμαυτῷ γ' οὐδὲ τῷ τεθνηκότι.
 ΘΕΟΚ. πῶς τοὺς θανόντας θάπτει' ἐν πόντῳ νεκρούς ;
 ΜΕ. ὥς ἂν παρούσης οὐσίας ἕκαστος ᾗ.
 ΘΕΟΚ. πλούτου· λέγ' οὐνεχ' ὃ τι θέλεις ταύτης χάριν.
 ΜΕ. προσφάζεται μὲν αἷμα πρῶτα νερτέροις. 1255
 ΘΕΟΚ. τί νος ; σύ μοι σήμαινε, πείσομαι δ' ἐγώ.
 ΜΕ. αὐτὸς σὺ γίγνωσκ'· ἀρκέσει γὰρ ἂν διδῶς.
 ΘΕΟΚ. ἐν βαρβάροις μὲν ἵππον ἢ ταῦρον νόμος.
 ΜΕ. διδούς γε μὲν δὴ δυσγενὲς μηδὲν δίδου.
 ΘΕΟΚ. οὐ τῶνδ' ἐν ἀγέλαις ὀλβίαις σπανίζομεν. 1260
 ΜΕ. καὶ στρωτὰ φέρεται λέκτρα σώματος κενά.
 ΘΕΟΚ. ἔσται· τί δ' ἄλλο προσφέρειν νομίζεται ;
 ΜΕ. χαλκήλαθ' ὅπλα· καὶ γὰρ ἦν φίλος δορί.
 ΘΕΟΚ. ἄξια τὰδ' ἔσται Πελοπιδῶν ἀδώσομεν.
 ΜΕ. καὶ τᾶλλ' ὅσα χθῶν καλὰ φέρει βλαστήματα.
 ΘΕΟΚ. πῶς οὖν ; ἐς οἶδμα τί νι τρόπῳ καθετε ; 1266
 ΜΕ. ναῦν δεῖ παρῆναι κἀρετμῶν ἐπιστάτας.
 ΘΕΟΚ. πόσον δ' ἀπείργει μῆκος ἐκ γαίας δόφν ;
 ΜΕ. ὥστ' ἐξορᾶσθαι ῥόθια χερσὶθεν μόλις.
 ΘΕΟΚ. τί δή ; τόδ' Ἑλλὰς νόμιμον ἐκ τίνος σέβει ;

ΜΕ. ὥς μὴ πάλιν γῇ λύματ' ἐκβάλλῃ κλύδων. 1271

ΘΕΟΚ. Φοίνισσα κώπῃ ταχύπορος γενήσεται.

ΜΕ. καλῶς ἂν εἴῃ Μενέλεφ' τε πρὸς χάριν.

ΘΕΟΚ. οὐκουν σὺ χωρὶς τῆσδε δρῶν ἀρκεῖς τάδε ;

ΜΕ. μητρὸς τόδ' ἔργου ἢ γυναικὸς ἢ τέκνων. 1275

ΘΕΟΚ. ταύτης ὁ μόχθος, ὥς λέγεις, θάπτειν πόσιν ;

ΜΕ. ἐν εὐσεβεῖ γοῖν νόμιμα μὴ κλέπτειν νεκρῶν.

ΘΕΟΚ. ἴτω· πρὸς ἡμῶν ἄλοχον εὐσεβῇ τρέφειν.

ἐλθὼν δ' ἐς οἴκους ἐξελοῦ κόσμον νεκρῶ·

καὶ σ' οὐ κεναῖσι χερσὶ γῆς ἀποστελῶ, 1280

δράσαντα τῇδε πρὸς χάριν· φήμας δέ μοι

ἐσθλὰς ἐνεγκῶν ἀντὶ τῆς ἀχλαινίας

ἐσθῆτα λήψει σῖτά θ', ὥστε σ' εἰς πάτραν

ἐλθεῖν, ἐπεὶ νῦν σ' ἀθλίως ἔχονθ' ὀρώ.

σὺ δ' ὦ τάλαινα, μὴ 'πὶ τοῖς ἀνηνύτοις 1285

†τρίχου σὺ σαυτήν· Μενέλεως δ' ἔχει πότμον,

κοῦκ ἂν δύναίτο ζῆν ὁ κατθανὼν πόσις.

ΜΕ. σὺν ἔργον, ὦ νεᾶνι· τὸν παρόντα μὲν

στέργειν πόσιν χρῆ, τὸν δὲ μηκέτ' ὄντ' ἔαν·

ἄριστα γάρ σοι ταῦτα πρὸς τὸ τυγχάνον. 1290

ἦν δ' Ἑλλάδ' ἐλθω καὶ τύχῳ σωτηρίας,

παύσω ψόγου σε τοῦ πρὶν, ἦν γυνὴ γένῃ

οἷαν γενέσθαι χρῆ σε σῶ ξυνευνέτη.

ΕΛ. ἔσται τάδ'· οὐδὲ μέμψεται πόσις ποτὲ

ἡμῖν· σὺ δ' αὐτὸς ἐγγὺς ἂν εἴσει τάδε. 1295

ἀλλ' ὦ τάλας, εἴσελθε καὶ λουτρῶν τύχε

ἐσθῆτά τ' ἐξάλλαξον. οὐκ ἐς ἀμβολὰς

εὐεργετήσω σ'· εἰμενέστερον γὰρ ἂν

τῷ φιλτάτῳ μοι Μενέλεω τὰ πρόσφορα

δρῶης ἂν, ἡμῶν τυγχάνων οἷων σε χρῆ. 1300

ΧΟ. ὀρεῖα ποτὲ δρομάδι κῶλῳ στρ. α'.

μάτηρ θεῶν ἐσύθη

ἄν' ὑλᾶντα νάπη
 ποτάμιόν τε χεῦμ' ὑδάτων
 βαρύβρομόν τε κῦμ' ἄλιον 1305
 πόθῳ τᾶς ἀποιχομένας
 ἄρρητου κούρας·
 κρόταλα δὲ Βρόμια διαπρύσιον
 ἰέντα κέλαδον ἀνεβόα,
 θηρῶν ὅτε ζυγίους 1310
 ζευξάσα θεᾷ σατίνας
 τὰν ἄρπασθεῖσαν κυκλίων
 χορῶν ἔξω παρθενίων
 μέτα κοῦραι ἀελλόποδες,
 ἃ μὲν τόξοις Ἄρτεμις, ἃ δ' 1315
 ἔγχει Γοργώπα πάνοπλος
 * * * * *
 αὐγάζων ἐξ οὐρανίων
 ἄλλαν μοῖραν ἔκραινε·
 δρομαίων δ' ὅτε πολυπλανήτων 1320
 μάτηρ ἔπαυσε πόνων,
 ματεύουσ' ἀπόρους
 θυγατρὸς ἄρπαγὰς δολίους,
 χιονοθρέμμονάς δ' ἐπέρας·
 Ἰδαιῶν Νυμφᾶν σκοπιάς·
 ῥίπτει δ' ἐν πένθει 1325
 πέτρινα κατὰ δρῖα πολυνιφέα·
 βροτοῖσι δ' ἄχλοα πεδία γᾶς
 οὐ καρπίζουσ' ἄρότοις
 λαῶν φθείρει γενεάν·
 ποίμναις δ' οὐχ ἴει θαλερὰς 1330
 βοσκὰς εὐφύλλων ἐλίκων·
 πόλεων δ' ἀπέλειπε βίος,
 οὐδ' ἦσαν θεῶν θυσίαι,

βωμοῖς τ' ἄφλεκτοι πέλανοι·
 πηγὰς τ' ἀμπαύει δροσεράς 1335
 λευκῶν ἐκβάλλειν ὑδάτων
 πένθει παιδὸς ἀλάστω.
 ἐπεὶ δ' ἔπαυσ' εἰλαπίνας στρ. β'.
 θεοῖς βροτείῳ τε γένει,
 Ζεὺς μειλίσσων στυγίους
 ματρὸς ὀργὰς ἐνέπει· 1340
 'βᾶτε, σεμναὶ Χάριτες,
 ἴτε, τὰν περὶ παρθένω
 Δημοῖ θυμωσαμένα
 λύπαν ἐξαλλάξατ' ἀλᾶν,
 Μοῦσαί θ' ὕμνοισι χορῶν.' 1345
 χαλκοῦ δ' αὐδὰν χθονίαν
 τύπανά τ' ἔλαβε βυρσοτενῇ
 καλλίστα τότε πρότα μακάρων
 Κύπρις· γέλασέν τε θεὰ
 δέξατο τ' εἰς χέρας 1350
 βαρύβρομον αὐλὸν
 τερφθεῖς· ἀλαλαγμῶ.
 δν οὐ θέμις σ' οὐδ' ὀσία, ἀντ. β'.
 †'πύρωσας ἐν σοῖς θαλάμοις,
 μῆνιν δ' εἶχες μεγάλας 1355
 ματρὸς, ᾧ παῖ, θυσίας
 οὐ σεβίζουσα θεᾶς.
 μέγα τοι δύναται νεβρῶν
 παμποῖκιλοι στολίδες
 κισσοῦ τε στεφθεῖσα χλόα 1360
 νάρθηκας εἰς ἱεροὺς,
 ῥόμβων θ' ἐλισσομένα
 κύκλιος ἔνοσις αἰθερία,
 βακχεύουσά τ' ἔθειρα Βρομίῳ

καὶ παννυχίδες θεᾶς,

1365

*εὐτέ νιν ὄμμασιν

ἔβαλε σελάνα.

[μορφᾷ μόνον ἤνχεις.]

ΕΛ. τὰ μὲν κατ' οἴκους εὐτυχοῦμεν, ὦ φίλαι·

ἥ γὰρ συνεκκλέπτουσα Πρωτέως κόρη

1370

πόσιν παρόντα τὸν ἐμὸν ἱστορουμένη

οὐκ εἴπ' ἀδελφῶ· κατθανόντα δ' ἐν χθονὶ

οὗ φησιν αὐγὰς εἰσορᾶν ἐμὴν χάριν.

κάλλιστα δὴ τάδ' ἤρπασεν τεύχη πόσις·

ἃ γὰρ καθήσειν ὄπλ' ἔμελλεν εἰς ἅλα,

1375

ταῦτ' ἐμβαλὼν πόρπακι γενναίαν χέρα

αὐτὸς κομίζει δόρυ τε δεξιᾷ λαβών,

ὥς τῷ θανόντι χάριτα δὴ συνεκπονῶν.

προΐργου δ' ἐς ἀλκὴν σῶμ' ὅπλοις ἠσκήσατο,

ὥς βαρβάρων τρόπαια μυρίων χερσὶ

1380

θήσων, ὅταν κωπῆρες εἰσβῶμεν σκάφος,

πέπλους ἀμείψας ἀντὶ ναυφθόρου στολῆς,

ἀγῶ νιν ἐξήσκησα καὶ λουτροῖς χρῶα

ἔδωκα, χρόνια νίπτρα ποταμίας δρόσου.

ἀλλ' ἐκπερᾷ γὰρ δωμάτων ὁ τοὺς ἐμοὺς

1385

γάμους ἐτοίμους ἐν χεροῖν ἔχειν δοκῶν,

σιγητέον μοι· καὶ σὲ προσποιούμεθα

εὔνουν κρατεῖν τε στόματος, ἣν δυνώμεθα

σωθέντες αὐτοὶ καὶ σὲ συσσωσαί ποτε.

ΘΕΟΚ. χωρεῖτ' ἐφεξῆς, ὥς ἔταξεν ὁ ξένος,

1390

δμῶες, φέροντες ἐνάλια κτερίσματα.

Ἑλένη σὺν δ', ἣν σοι μὴ κακῶς δόξω λέγειν,

πείθου, μέν' αὐτοῦ· ταῦτ' αὖ γὰρ παροῦσά τε

πράξεις τὸν ἄνδρα τὸν σὸν ἣν τε μὴ παρῆς.

δέδοικα γάρ σε μή τις ἐμπεσὼν πόθος

1395

πείσῃ μεθεῖναι σῶμ' ἐς οἶδμα πόντιον

τοῦ πρόσθεν ἀνδρὸς χάρισιν ἐκπεπληγμένην·
ἄγαν γὰρ αὐτὸν οὐ παρόνθ' ὅμως στένεις.

- ΕΛ. ὦ κλεινὸς ἡμῖν πόσις, ἀναγκαίως ἔχει
τὰ πρῶτα λέκτρα νυμφικὰς θ' ὀμιλίας 1400
τιμᾶν· ἐγὼ δὲ διὰ τὸ μὲν στέργειν πόσιν
καὶ ξυνθάνοιμ' ἄν· ἀλλὰ τίς κέλῃ χάρις
ξύν κατθανόντι κατθανεῖν; ἔα δ' ἐμὲ
αὐτὴν μολοῦσαν ἐντάφια δοῦναι νεκρῷ.
θεοὶ δὲ σοὶ τε δοῖεν οἷ' ἐγὼ θέλω, 1405
καὶ τῷ ξένῳ τῷδ', ὅτι συνεκπονεῖ τάδε.
ἔξεις δέ μ' οἶαν χρή σ' ἔχειν ἐν δώμασι
γυναῖκ', ἐπειδὴ Μενέλεων εὐεργετεῖς
κάμ'. ἔρχεται γὰρ δὴ τιν' εἰς τύχην τάδε·
ὅστις δὲ δώσει ναῦν ἐν ἧ τάδ' ἄξομεν, 1410
πρόσταξον, ὥς ἂν τὴν χάριν πλήρη λάβω.

ΘΕΟΚ. χώρει σὺ καὶ ναῦν τοῖσδε πεντηκόντορον
Σιδωνίαν δὸς κἄρετμῶν ἐπιστάτας.

ΕΛ. οὐκουν ὅδ' ἄρξει ναὸς ὅς κοσμεῖ τάφον;

ΘΕΟΚ. μάλιστ'· ἀκούειν τοῦδε χρή ναύτας ἐμούς. 1415

ΕΛ. αὐθις κέλευσον, ἵνα σαφῶς μάθωσί σου.

ΘΕΟΚ. αὐθις κελεύω καὶ τρίτον γ', εἰ σοι φίλον.

ΕΛ. ὄναιο, καγὼ τῶν ἐμῶν βουλευμάτων.

ΘΕΟΚ. μή νυν ἄγαν σὸν δάκρυσιν ἐκτῆξῃς χροά.

ΕΛ. ἦδ' ἡμέρα σοι τὴν ἐμὴν δείξει χάριν. 1420

ΘΕΟΚ. τὰ τῶν θανόντων οὐδὲν, ἀλλ' ἀπλῶς πόνος.

ΕΛ. ἔστιν τι κακεῖ κἀνθάδ' ὧν ἐγὼ λέγω.

ΘΕΟΚ. οὐδὲν κακίῳ Μειέλεώ μ' ἔξεις πόσιν.

ΕΛ. οὐδὲν σὺ μεμπτός· τῆς τύχης με δεῖ μόνον.

ΘΕΟΚ. ἐν σοὶ τόδ', ἦν σὴν εἰς ἐμ' εὐνοίαν διδῶς.

ΕΛ. σὺ νῦν διδαξόμεσθα τοὺς φίλους φιλεῖν. 1426

ΘΕΟΚ. βούλει ξυνεργῶν αὐτὸς ἐκπέμψω στόλον;

ΕΛ. ἤκιστα· μὴ δούλευε σοῖς δούλοις, ἕναξ.

ΘΕΟΚ. ἀλλ' εἶα' τοὺς μὲν Πελοπιδῶν ἐὼ νόμους.
καθαρὰ γὰρ ἡμῖν δώματ'· οὐ γὰρ ἐνθάδε 1430
ψυχὴν ἀφῆκε Μενέλεως· ἴτω δέ τις
φράσων ὑπάρχοις τοῖς ἐμοῖς φέρειν γάμων
ἀγάματ' οἴκους εἰς ἐμούς· πᾶσαν δὲ χρὴ
γαῖαν βοῦσθαι μακαρίαις ὑμνωδίαις
ἰμέναιον Ἑλένης κἄμόν, ὥς ζηλωτὸς ἦ. 1435
σὺ δ', ὦ ξέν' ἐλθὼν πελαγίους ἐς ἀγκάλας
τῷ τῆσδε πρίν ποτ' ὄντι δούς πόσει τάδε,
πάλιν πρὸς οἴκους σπεῦδ' ἐμὴν δάμαρτ' ἔχων,
ὥς τοὺς γάμους τοὺς τῆσδε συνδαίσας ἐμοὶ
στέλλῃ πρὸς οἴκοις ἢ μένων εὐδαιμονῆς. 1440

ΜΕ. ὦ Ζεῦ, πατήρ τε καὶ σοφὸς κλήζει θεός,
βλέψον πρὸς ἡμᾶς καὶ μετάστησον κακῶν.
ἔλκουσι δ' ἡμῖν πρὸς Λέπας τὰς συμφορὰς
σπουδῇ σύναψαι· κἂν ἄκρα θίγῃς χερὶ,
ἦξομεν ἴν' ἐλθεῖν βουλόμεσθα τῆς τίχης. 1445
ἄλλισ δὲ μόχθων οἷς ἐμοχθοῦμεν πάρος.
κέκλησθέ μοι, θεοὶ, πολλὰ χρήστ' ἐμοῦ κλίνειν
καὶ λύπρ'· ὀφείλω δ' οὐκ ἄει πράσσειν κακῶς,
ὀρθῶ δὲ βῆναι ποδί· μίαν δ' ἐμοὶ χάριν
δόντες τὸ λοιπὸν εὐτυχῇ με θήσετε. 1450

ΧΟ. Φοίνισσα Σιδωνιάς ὦ στρ. α'.
ταχεῖα κώπα, ῥοθίοισι μάτηρ
εἰρεσία φίλα,
χοραγὲ τῶν καλλιχόρων
δελφίνων, ὅταν αἴραις πέλαγος νήνεμον ἦ. 1455
γλαυκὰ δὲ Πόντου θυγάτηρ
Γαλάνεια τάδ' εἶπη·
ἑκατὰ μὲν ἰστία πετάσας αὖ-
ραις λείποντες ἐναλίαις, 1460
λάβετε δ' εἰλατίνας πλάτας,

ἰὼ ναῦται, ἰὼ ναῦται,
 πέμποντες εὐλιμένους
 Περσείων οἴκων Ἑλέναν ἐπ' ἀκτάς.
 ἥ που κόρας ἄν ποταμοῦ ἀντ. α'. 1465
 παρ' οἶδμα Λευκιππίδας ἥ πρὸ ναοῦ
 Παλλάδος ἄν λάβοις
 χρόνῳ ξυνελθοῦσα χοροῖς
 ἥ κόμοις Ὑακίνθου νυχίαν εὐφροσύναν, 1470
 δν ἐξαμιλλησάμενος
 τροχῷ ἑτέρμονι δίσκον
 ἔκανε Φοῖβος, * ὅθεν Λακαί-
 να γὰ βούθυτον ἡμέραν
 ὁ Διὸς εἶπε σέβειν γόνος 1475
 μόσχον θ', ἄν λιπέτην οἴκοις
 * * * * *
 ἄς οὔπω πεῦκαι πρὸ γάμων ἔλαμψαν.
 δι' ἁέρος εἶθε ποτανοὶ στρ. β'.
 γενοίμεθ' * ὅθι Λίβυες
 οἴωνοι στολάδες 1480
 ὄμβρον λιποῦσαι χειμέριον
 νίσσονται πρεσβυτάτα
 σύριγγι πειθόμεναι
 ποιμένος, ὃς ἄβροχα
 πεδία καρποφόρα τε γᾶς 1485
 ἐπιπετόμενος ἱακχεῖ.
 ὦ πταναὶ δολιχαύχενες,
 σύννομοι νεφέων δρόμου,
 βᾶτε Πλειάδας ὑπὸ μέσας
 Ὠρίωνά τ' ἐννύχιον, 1490
 καρύξαι' ἀγγελίαν,
 Εὐρώταν ἐφεζόμεναι,
 Μεγέλειωσ ὅτι Δαρδάνου

πόλιν ἔλων δόμον ἤξει.
 μόλοιτέ ποθ' ἵππιον ἄρμα ἀντ. β'. 1495
 δι' αἰθέρος ἰέμενοι
 παῖδες Τυνδαρίδαι,
 λαμπρῶν † ἄστρον ὑπ' ἀέλλαισιν
 οἳ ναίετ' οὐράνιοι,
 σωτήρ τᾶσδ' Ἑλένας 1500
 γλαυκὸν † ἐπ' οἶδμ' ἄλιον
 κυανόχροά τε κυμάτων
 ῥόθια πολιὰ θαλάσσας,
 ναύταις εὐαεῖς ἀνέμων
 πέμποντες Διόθεν πνοάς· 1505
 δύσκλειαν δ' ἀπὸ συγγόνου
 βάλετε βαρβάρων λεχέων,
 ἂν Ἰδαίων ἐρίδων
 ποιναθείς ἐκτήσατο, γᾶν
 οὐκ ἐλθοῦσά ποτ' Ἰλίου 1510
 Φοιβείους ἐπὶ πύργους.

ΑΓΓΕΛΟΣ.

ἄναξ, † τὰ κάκιστ' ἐν δόμοις εὐρήκαμεν·
 ὥς καλὸν ἀκούσει πῆματ' ἐξ ἐμοῦ τάχα.

ΘΕΟΚ. τί δ' ἔστιν;

ΑΓΓ. ἄλλης ἐκπύνει μνηστεύματα
 γυναικός· Ἑλένη γὰρ βέβηκ' ἔξω χθονός. 1515

ΘΕΟΚ. πτεροῖσιν ἄρθείς ἢ πεδοστιβεῖ ποδί;

ΑΓΓ. Μενέλαος αὐτὴν ἐκπεπόρθμευται χθονός,
 ὃς αὐτὸς αὐτὸν ἦλθεν ἀγγέλλων θανεῖν.

ΘΕΟΚ. ὦ δεινὰ λέξας· τίς δέ νιν ναυκληρία
 ἐκ τῆσδ' ἀπῆρε χθονός; ἄπιστα γὰρ λέγεις. 1520

ΑΓΓ. ἦν γε ξένῳ δίδως σὺ τοὺς τε σοὺς ἔχων
 ναύτας βέβηκεν, ὥς ἂν ἐν βραχεῖ μάθης.

- ΘΕΟΚ. πῶς ; εἰδέναι πρόθυμος· οὐ γὰρ ἐλπίδων
 εἴσω βέβηκα μίαν ὑπερδραμεῖν χέρα
 τοσοῦσδε ναύτας, ὧν ἀπεστάλης μέτα. 1525
- ΑΓΓ. ἐπεὶ λιποῦσα τούσδε βασιλείους δόμους
 ἢ τοῦ Διὸς παῖς πρὸς θάλασσαν ἐστάλη,
 σοφώταθ' ἀβρὸν πόδα τιθεῖσ' ἀνέστενε
 πόσιν πέλας παρόντα κοῦ τεθνηκότα.
 ὥς δ' ἦλθομεν σῶν περίβολον νεωρίων, 1530
 Σιδωνίαν ναῦν πρωτόπλου καθελκομεν
 ζυγῶν τε πευθήκοντα κἀρετμῶν μέτρα
 ἔχουσιν. ἔργου δ' ἔργον ἐξημείβετο·
 ὁ μὲν γὰρ ἱστὸν, ὁ δὲ πλάτην καθίστατο
 ταρσόν τε χειρὶ, λευκά θ' ἱστί' †εἷς ἐν ἡμ', 1535
 πηδάλιά τε ζεύγλαισι παρακαθίετο.
 κὰν τῷδε μόχθῳ, τοῦτ' ἄρα σκοπούμενοι,
 Ἕλληνες αἰδρες Μενέλεω ξυνέμποροι
 προσῆλθον ἄκταις ναυφθόροις ἡσθημένοι
 πέπλοισιν, εἰειδεῖς μὲν, αὐχμηροὶ δ' ὄρᾱν. 1540
 ἰδὼν δέ νιν παρόντας Ἀτρέως γόνος
 προσεῖπε δόλιον οἶκτον εἰς μέσου φέρων·
 ὦ τλήμονες, πῶς ἐκ τίνος νεῶς ποτε
 Ἀχαιῖδος θραύσαντες ἦκετε σκάφος ;
 ἄρ' Ἀτρέως παῖδ' ὀλόμενον συνθάπτετε, 1545
 ὦν Τυνδαρίς παῖς ἦδ' ἀπόντα κενοταφεῖ ;
 οἱ δ' ἐκβαλόντες δάκρυα ποιητῷ τρόπῳ,
 εἰς ναῦν ἐχώρουν Μενέλεω ποντίσματα
 φέρουτες. ἡμῖν δ' ἦν μὲν ἦδ' ὑποψία
 λόγος τ' ἐν ἀλλήλοισι, τῶν ἐπεισβατῶν 1550
 ὥς πληθὸς εἶη· διεσιωπῶμεν δ' ὅμως
 τοὺς σοὺς λόγους σώζοντες· ἄρχειν γὰρ νεῶς
 ξένου κελεύσας πάντα συνέχεας τάδε.
 καὶ τᾶλλα μὲν δὴ ῥαδίως εἴσω νεῶς

ἐθέμεθα κουφίζοντα· ταύρειος δὲ ποῦς 1555
 οὐκ ἤθελ' ὀρθὸς σανίδα προσβῆναι κάτα,
 ἀλλ' ἐξεβρυχάτ' ὄμμ' ἀναστρέφων κύκλῳ,
 κυρτῶν τε νῶτα κεῖς κέρας παρεμβλέπων
 μὴ θιγγάνειν ἀπέϊργεν. ὁ δ' Ἑλένης πόσις
 ἐκάλεσεν· "ὦ πέρσαντες Ἰλίου πόλιν, 1560
 οὐκ εἴ' ἀναρπάσαντες Ἑλλήνων νόμῳ
 νεανίαις ὤμοισι ταύρειον δέμας
 εἰς πρῶραν ἐμβαλεῖτε· (φάσγανόν θ' ἄμα
 πρόχειρον ὤθει)· σφάγια τῷ τεθυηκότι·
 οἱ δ' εἰς κέλευσμά' ἐλθόντες ἐξανήρπασαν 1565
 ταῦρον φέροντές τ' εἰσέθεντο σέλματα.
 μονάμπυκον δὲ Μενέλεως, ψήχων δέρην
 μέτωπά τ', ἐξέπεισεν εἰσβῆναι δόρυ.
 τέλος δ' ἐπειδὴ ναῖς τὰ πάντ' ἐδέξατο,
 πλήσασα κλιμακτῆρας εἰσφύρου ποδὸς 1570
 Ἑλένη καθέζετ' ἐν μέσοις ἐδωλλοῖς
 ὃ τ' οὐκέτ' ὦν λόγοισι Μενέλεως πέλας·
 ἄλλοι δὲ τοίχοις δεξιὸνς λαιούς τ' ἴσοι
 ἀνὴρ παρ' ἀνδρ' ἔζονθ' ὑφ' εἵμασι ξίφη
 λαθραῖ' ἔχοντες, ρόθιά τ' ἐξέπιμπλατο 1575
 βοῆς, κελευστοῦ φθέγμαθ' ὥς ἠκούσαμεν.
 ἐπεὶ δὲ γαίας ἤμεν οὔτ' ἄγαν πρόσω
 οὔτ' ἐγγὺς, οὔτως ἤρετ' οἰάκων φύλαξ·
 "Εἴτ' ὦ ξέν', εἰς τὸ πρόσθεν, ἢ καλῶς ἔχει,
 πλεύσωμεν; ἀρχαὶ γὰρ νεὼς μέλουσί σοι." 1580
 ὁ δ' εἶφ'· "Ἄλιν μοι." δεξιᾷ δ' ἐλὼν ξίφος
 εἰς πρῶραν εἶρπε κἀπὶ ταυρείῳ σφαγῇ
 σταθεῖς νεκρῶν μὲν οὐδενὸς μνήμην ἔχων,
 τέμνων δὲ λαιμὸν εὐχετ'· "ὦ ναίων ἄλα
 πόντιε Πόσειδον Νηρέως θ' ἀγυαὶ κόραι, 1585
 σώσατέ μ' ἐπ' ἀκτὰς Ναυπλίας δάμαρτά τε

ἄσυχλον ἐκ γῆς· αἵματος δ' ἀπορροαὶ
 ἐς οἶδμ' ἐσηκόντιζον οὔριαι ξένω,
 καὶ τις τόδ' εἶπε· 'Δόλιος ἦ ναυκληρία,
 πάλιν πλέωμεν †Ναξίαν· κέλευε σύ, 1590
 σὺ δὲ στρέφ' οἶακ'. ἐκ δὲ ταυρείου φόνου
 Ἀτρέως σταθεὶς παῖς ἀνεβόησε συμμάχους·
 'Τί μέλλετ', ὦ γῆς Ἑλλάδος λωτίσματα,
 σφάζειν φονεύειν βαρβάρους νεώς τ' ἄπο
 ῥίπτειν ἐς οἶδμα;' ναυβάταις δὲ τοῖσι σοῖς 1595
 βοᾷ κελευστῆς τὴν ἐναντίαν ὄπα·
 'Οἶκ' εἴ' ὁ μὲν τις λοῖσθον ἀρεῖται δόρυ,
 ὁ δὲ ζύγ' ἄξας, ὁ δ' ἀφελὼν σκαλμοῦ πλάτην,
 καθαιματώσει κράτα πολεμίων ξένων·'
 ὀρθοὶ δ' ἀνῆξαν πάντες, οἱ μὲν ἐν χερσὶν 1600
 κορμούς· ἔχοντες ναυτικούς, οἱ δὲ ξίφη·
 φόνω δὲ ναῖς ἐρρείτο. παρακέλευσμα δ' ἦν
 πρύμνηθεν Ἑλένης· 'Ποῦ τὸ Τρωικὸν κλέος;
 δείξατε πρὸς ἄνδρας βαρβάρους·' σπουδῆς δ' ἔπο
 ἐπιπτον, οἱ δ' ὠρθοῦντο, τοὺς δὲ κειμένους 1605
 νεκροὺς αὖ εἶδες. Μενέλεως δ' ἔχων ὄπλα,
 ὅποι νοσοῖεν ξύμμαχοι κατασκοπῶν,
 ταύτῃ προσῆγε χειρὶ δεξιᾷ ξίφος,
 ὥστ' ἐκκολυμβᾶν ναός· ἠρήμωσε δὲ
 σῶν ναυβατῶν ἐρέτμ'. ἐπ' οἰάκων δὲ βὰς 1610
 ἀνακτ' ἐς Ἑλλάδ' εἶπεν εὐθύνοιεν δόρυ.
 οἱ δ' ἰστὸν ἦρον, οὔριαι δ' ἦκον πνοαί,
 βεβᾶσι δ' ἐκ γῆς· διαφυγὼν δ' ἐγὼ φόνου
 καθῆκ' ἐμαιτὸν εἰς ἄλ' ἄγκυραν πάρα.
 ἦδη δὲ κάμνουθ' ὀρμιᾶν τέλνων μέ τις 1615
 ἀνείλετ', εἰς δὲ γαίαν ἐξέβησέ σοι
 τάδ' ἀγγελοῦντα. σῶφρονος δ' ἀπιστίας
 οὐκ ἔστιν οὐδὲν χρησιμώτερον βροτοῖς.

ΧΟ. οὐκ ἂν ποτ' ἠὔχοιν οὔτε σ' οὔθ' ἡμᾶς λαθεῖν
Μενέλαον, ὦναξ, ὥς ἐλάνθανεν παρών. 1610

ΘΕΟΚ. ὦ γυναικείαις τέχναισιν αἰρεθεὶς ἐγὼ τάλας·
ἐκπεφεύγασιν γάμοι με. κεί μὲν ἦν ἀλώσιμος
ναῖς διώγμασιν, ποιήσας εἶλον ἂν τάχα ξέ-
νους·

νῦν δὲ τὴν προδοῦσαν ἡμᾶς τισόμεσθα σύγ-
γονον,

ἥτις ἐν δόμοις ὀρώσα Μενέλεων οὐκ εἶπέ
μοι. 1615

τοιγὰρ οὔ ποτ' ἄλλον ἄνδρα ψεύσεται μαντεύ-
μασιν.

ΧΟ. οὗτος ὦ, ποῖ σὸν πόδ' αἶρεις, δέσποτ', εἰς
ποῖον φύιον;

ΘΕΟΚ. οἷπερ ἡ δίκη κελεύει μ', ἀλλ' ἀφίστασ' ἐκ-
ποδών.

ΧΟ. οὐκ ἀφήσομαι πέπλων σῶν· μεγάλα γὰρ σπεύ-
δεις κακά.

ΘΕΟΚ. ἀλλὰ δεσποτῶν κρατήσεις δοῦλος ὦν;

ΧΟ. φρονῶ γὰρ εὔ. 1620

ΘΕΟΚ. οὐκ ἔμοιγ', εἰ μή μ' ἐάσεις.

ΧΟ. οὐ μὲν οὖν σ' ἐάσομεν.

ΘΕΟΚ. σύγγονον κτανεῖν κακίστην.

ΧΟ. εὐσεβεστάτην μὲν οὔν.

ΘΕΟΚ. ἦ με προὔδωκεν.

ΧΟ. καλήν γε προδοσίαν, δίκαια δρᾶν.

ΘΕΟΚ. τὰμὰ λέκτρ' ἄλλω διδοῦσα;

ΧΟ. τοῖς γε κιριωτέροις.

ΘΕΟΚ. κύριος δὲ τῶν ἐμῶν τίς;

ΧΟ. δεῖ ἔλαβεν πατρός πάρα. 1625

ΘΕΟΚ. ἀλλ' ἔδωκεν ἡ τύχη μοι.

ΧΟ. τὸ δὲ χρεῶν ἀφείλετο.

ΘΕΟΚ. οὐ σὲ τὰμὰ χρὴ δικάζειν.

ΧΟ. ἦν γε βελτίω λέγω.

ΘΕΟΚ. ἀρχόμεσθ' ἄρ', οὐ κρατοῦμεν.

ΧΟ. ὅσια δρᾶν, τὰ δ' ἐκδικ' οὐ.

ΘΕΟΚ. κατθανεῖν ἐρᾶν ἔοικας.

ΧΟ. κτεῖνε· σύγγονον δὲ σὴν
οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἐμ', *ὥς πρὸ
δεσποτῶν 1640

τοῖσι γεφυαίοισι δοῦλοις εὐκλεέστατον θανεῖν.

ΔΙΟΣΚΟΡΟΙ.

ἐπίσχεσ ὀργὰς αἷσιν οὐκ ὀρθῶς φέρει,
Θεοκλύμενε, γῆς τῆσδ' ἄναξ· δισσοὶ δέ σε
Διόσκοροι καλοῦμεν, οὓς Λήδα ποτὲ
ἔτικτεν Ἑλένην θ', ἣ πέφευγε σοὺς δόμους· 1645

οὐ γὰρ πεπρωμένοισιν ὀργίζει γάμοις,
οὐδ' ἡ θεᾶς Νηρηῆδος ἔκγονος κόρη
ἀδικεῖ σ' ἀδελφῇ Θεονόῃ τὰ τῶν θεῶν
τιμῶσα πατρός τ' ἐνδίκους ἐπιστολάς.
εἰς μὲν γὰρ αἰὲ τὸν παρόντα νῦν χρόνον 1650
κείνην κατοικεῖν σοῖσιν ἐν δόμοις ἐχρῆν·
ἐπεὶ δὲ Τροίας ἐξανεστάθη βάρβα

[καὶ τοῖς θεοῖς παρέσχε τοῦνομ', οἰκέτι]
ἐν τοῖσιν αὐτοῖς δεῖ νιν ἐξεῦχθαι γάμοις,
ἐλθεῖν δ' ἐς οἴκους καὶ συνοικῆσαι πόσει. 1655

ἀλλ' ἴσχε μὲν σῆς συγγόνου μέλαν ξίφος,
νόμιζε δ' αὐτὴν σωφρόνως πράσσειν τάδε.
πάλαι δ' ἀδελφὴν καὶ πρὶν ἐξεσώσαμεν,
ἐπεὶ περ ἡμᾶς Ζεὺς ἐποίησεν θεούς·
ἀλλ' ἥσσουν ἡμεν τοῦ πεπρωμένου θ' ἅμα 1660
καὶ τῶν θεῶν, οἷς ταῦτ' ἔδοξεν ᾧδ' ἔχειν.
σοὶ μὲν τὰδ' αὐδῶ, συγγόνω δ' ἐμῇ λέγω·

πλεῖ ξὺν πόσει σῶ· πνεῦμα δ' ἔξετ' οὔριον·
 σωτῆρε δ' ἡμεῖς σὼ κασιγνήτω διπλῶ
 πόντον παριππεύοντε πέμψομεν πάτραν. 1665

ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίον,
 θεὸς κεκλήσῃ καὶ Διοσκόρων μέτα
 σπονδῶν μεθέξεις ξένιά τ' ἀνθρώπων πάρα
 ἔξεις μεθ' ἡμῶν· Ζεὺς γὰρ ὧδε βούλεται.
 οὐ δ' ὤρισέν σε πρῶτα Μαιάδος τύκος 1670

Σπάρτης, ἀπάρας τῶν κατ' οὔρανὸν δόμων,
 κλέψας δέμας σόν μὴ Πάρις γήμειέ σε,
 φρουρὸν παρ' Ἀκτὴν τεταμένην νῆσον λέγω,
 Ἑλένη τὸ λοιπὸν ἐν βροτοῖς κεκλήσεται,
 ἐπεὶ κλοπὰς σὰς ἐκ δόμων ἔδέξατο. 1675

καὶ τῷ πλανήτῃ Μενέλεω θεῶν πάρα
 μακάρων κατοικεῖν νῆσόν ἐστι μόρσιμον·
 τοὺς εὐγενεῖς γὰρ οὐ στυγοῦσι δαίμονες,
 τῶν δ' ἀναριθμήτων μᾶλλον εἰσιν οἱ πόνοι.

ΘΕΟΚ. ὦ παῖδε Λήδας καὶ Διός, τὰ μὲν πάρος 1680
 νείκη μεθήσω σφῶν κασιγνήτης πέρι·
 ἐγὼ δ' ἀδελφὴν οὐκέτ' ἂν κτάνοιμ' ἐμήν.
 κείνη δ' ἴτω πρὸς οἶκον, εἰ θεοῖς δοκεῖ.
 ἴστου δ' ἀρίστης σωφρονεστάτης θ' ἅμα
 γεγῶτ' ἀδελφῆς ὁμογενοῦς ἀφ' αἵματος. 1685
 καὶ χαίρεθ' Ἑλένης οὐνεκ' εὐγενεστάτης
 γνώμης, ὃ πολλαῖς ἐν γυναιξίν οὐκ ἔνι.

ΧΟ. πολλαὶ μορφαὶ τῶν δαιμονίων,
 πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
 καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
 τῶν δ' ἀδοκῆτων πόρον εἶρε θεός.
 τοιόνδ' ἀπέβη τόδε πρᾶγμα. 1690

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EURIPIDES

HELENA

EDITED

WITH INTRODUCTION, NOTES, AND CRITICAL APPENDIX

FOR UPPER AND MIDDLE FORMS

BY

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PART II. NOTES

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NOTES



Ll. 1-67. IN this Prologue Helen relates her previous adventures and describes her present position in Egypt. According to Aristotle (*Rhet.* iii. 14) the object of a prologue was to 'prepare the way,' and give the audience an idea of what was coming, as well as to inform them of past circumstances. It need not however, as it does in some plays (e.g. the *Hippolytus*), reveal the secret of the catastrophe, and so, as we should say, spoil the plot. This would be of less consequence where the story was well known, and the poet made no material deviations from it; but in a play like the *Helena*, founded upon an obscure legend, and having its chief interest centred in the *denouement*, such previous exposition of the sequel would have been fatal to its success. Technically, the 'prologue' was 'all that part of a tragedy which preceded the first entrance of the chorus' (*Arist. Poet.* xii. 25), and therefore here includes the dialogue with Teucer, who appears at l. 68. The scene is laid in the isle of Pharos, with the tomb of Proteus in the foreground, fronting the palace doors. Helen is discovered prostrate at the tomb, whither she has fled for sanctuary.

HELEN *'This is the land of Nile; its king is Theoclymenus, son of Proteus, whose sister is Theonoe, skilled in prophetic lore. I am Helen the daughter of Tyndareus, of Spartan renown, whom Aphrodite once promised in wedlock to Paris, for his award of the prize of beauty to her in the famous trial. Whereat Hera, angry at her own defeat, gave him in my stead a phantom of air, and for this men fought and fell before Troy. But me, the true Helen, Hermes conveyed hither to Egypt, and placed under the care of Proteus, the most righteous of mankind. He, alas! is now dead, and Theoclymenus his son would fain have me to wife; while I, to escape dishonour, am forced to fly to this tomb for protection.'*

ll. 1-3 These lines are quoted by Aristophanes, *Thesm.* 855, with a parody of l. 3 into λευκῆς νοτίζει μελανοσυρμαῖον λέαν.

l. 1. καλλιπάρθενοι. The force of παρθένοι in this compound has been disputed, some taking it in reference to the river nymphs, others (after Hermann) to the fact of the Nile being uncontaminated by admixture

HELENA.

with the waters of other rivers. Probably not much more is intended than the combined notion of *beauty* and *purity*. 'the fair virgin streams of Nile'—something like εὐπάρθενε Δίρκα in *Bacch.* 520. Καλλιπαρθενος δέρῃ occurs in *Iph. in Aul.* 1574, but there it means literally 'neck of fair maiden.' The objection that the Nile is actually turbid in its course through Egypt will not have much weight with those who are content to regard the passage from an *aesthetic* point of view. The analogy of other similar compounds, as καλλιβλέφαρος, καλλίβαλος, καλλίτοφος, etc., shows a noun in the second part defined by an adjective in the first part, so that καλλιπαρθενος should mean 'having fair nymphs,' and this, as applied to a river, is natural enough. Some refer οἶδμα in l. 6 to the Nile, in support of this view; but there a sea-nymph is clearly referred to.

ll. 2, 3. The Nile is called in Athenæus Ζεὺς Αἰγύπτιος, being as it were a Ζεὺς ὑέτιος, or Jupiter Pluvius, to Egypt. The 'melting snow' theory was held by Anaxagoras among others; Herodotus mentions it as improbable (ii. 22). The real cause of inundations is the rainfall in the Abyssinian highlands during the summer months. See Rawlinson's *Herodotus*, notes on book ii. ch. 19; Baker's *Albert N'yanza*, vol. i. p. 9.)

l. 2. ψακῆς is properly 'drizzling rain,' as distinct from ὄμβρος. Cp. Aesch. *Ag.* 1511 δέδοικα δ' ὄμβρου κτιπον . . . ψακῆς δὲ λήγει.

l. 3. γῆας, 'fields,' in app. to πῖδον, 'the soil' generally. So in *Herc. Fur.* 946 πόλιν follows τὰ Κυκλώπων βάθρα. Here the construction is facilitated by the intervening λευκῆς τακείσης χιόνος.

ll. 4, 5. The story of Proteus as king of Egypt is from Herodotus (ii. 112), who had it from the Egyptian priests. In Homer. *Od.* iv. 384, he is the prophetic seer, who dwelt in the isle of Pharos. Euripides has combined the two accounts, with an attempt to reconcile them in the words Φάρον μὲν οἰκῶν νῆσον, etc., 'who, though dwelling in Pharos' isle, was yet king of Egypt.' He also transfers the prophetic power from Proteus to his daughter Eidothea or Itheonoe (l. 11, etc.).

l. 7. Psamathe, daughter of Nereus, first married Aeacus, by whom she had a son Phocus, and afterwards became the wife of Proteus (Apollodorus. iii. 12. 6; Hes. *Theog.* 1002).

l. 9. The passage ὅτι δὴ διήνεγκε seems to have been interpolated by one who, aware of Euripides' fondness for derivations (*Bacch.* 508, *Ion* 661, *Troad.* 891, *Iph. T.* 32, etc.), thought the name Theoclymenus, as well as Theonoe, required explanation. But the change of the latter name from Eido makes such explanation necessary; moreover Θεοκλύμενος would mean 'honoured by,' rather than 'honouring, the gods' (cp. Θεοκλυτῶν Aesch. *Pers.* 502). Neither is the character of the man in conformity with this interpretation of his name, since Helen herself

NOTES, LINES 2-36.

calls him *ἄσπετος* (542), and even his sister Theonoe speaks of his *δυσσέβεια* (1021). The halting metre of the text has been variously amended. (See Critical Appendix.)

l. 11. *Εἰδῶ*, another form of *Εἰδοθεία* (Hom. *Od.* iv 366). It was a pet name given to her, 'mother's darling pride' For *ἀγλάισμα* cp. l. 282, Aesch. *Choir.* 185 *τὸδ' ἀγλάισμά μοι τοῦ φιλτάτου βροτῶν Ὀρέστου.*

l. 15 For Nereus see l. 6, n. *τιμὰς* = 'office,' or 'prerogative,' as in *Herc. Fur.* 845 *τιμὰς ἔχω τασδε*, and elsewhere

l. 17. *δὴ*, implying disbelief in the story. Cp. l. 21 It is alluded to again in l. 256, *Iph. T.* 794, etc.

l. 19. *ὄρνιθος*, with *μορφώματα* = *ὀρνίθεια μορφώματα* (Hermann), 'the bird like semblance of a swan,' i. e. 'a bird's form, even that of a swan' Zeus in this disguise pretended to fly from the eagle, and took refuge in Leda's bosom. See next note.

l. 20. Since *δίωγμα φεύγων* virtually = *διωκόμενος*, it is followed by *ὑπό* denoting the agent. Or, according to Badham, 'by aid of an eagle,' which Zeus had provided for the purpose of a pretended pursuit.

l. 21. *σαφής* = *ἀληθής*, cp. l. 310. So *εἰ Φοῖβος σαφὴς Δοφύ* *Oed. Col.* 623 (Horace's 'certus Apollo').

l. 23. *ἦλθον κάλλους πέρι*, just as we say 'came about' a thing, i. e. to get the question decided (*διαπεράνασθαι*). For this 'causative' sense of the middle voice cp. *διδάσκεσθαι*, *ποιεῖσθαι*, etc. For the Judgment of Paris see *Androm.* 275, etc., *Troad.* 925, etc.

l. 27. *εἰ καλόν*, etc., i. e. 'if what is rather misfortune can deserve the name of fair.'

l. 28. *προτείνασα*, 'offering as a bribe,' cp. l. 885 The several bribes offered to the three goddesses are enumerated in *Troades* 925, etc.

l. 31. *μεμφθεῖσα*, 'offended.' Cp. *Hippol.* 1402 *τιμῆς ἐμέμφθη*, Hom. *Il.* i. 65 *εὐχολῆς ἐπεμέμφεται* (Pflugk), also Verg. *Aen.* i. 8, 27.

l. 32. *ἐξηνέωσε*, not merely 'made void,' but literally 'turned into air,' as afterwards explained. For Stesichorus, as the author of this story, see *Introd.* p. vii.

l. 34. The MS. *ὑπο* has been needlessly changed to *ἀπο*. This would denote simply the material, but *ὑπό* regards the air as a living agent acting under the superior direction of Hera (l. 583). From Anaxagoras Euripides learnt that *αἰθήρ* was the source of life, whence the soul emanates and to which it returns (l. 1016). In *Thesmoph.* 14 Aristophanes makes him say *αἰθήρ . . . ζῶ' ἐν αὐτῷ συνετέκνου κινούμενα* Cp. *Lanai* 890 *αἰθήρ ἐμὸν βόσκημα*. Hence probably *πατέρ' ἐς οὐρανόν* l. 613. [With the reading *ἀπο* cp. *Bacch.* 292, where Zeus constructs a phantom of Dionysus, *ῥήξας μέρος τι . . . αἰθέρος*]

l. 36. For a similar form of expression cp. *Alcestis* 352, and see note there.

HELENA.

l. 37. ἄλλα, from its position, is emphatic, and contrasts with τοῖσδε, i. e. 'the counsels of Zeus contributed as an additional element to these my misfortunes.' It can hardly be the same as τὰ ἄλλα Διὸς βουλευόμενα: moreover Helen's previous troubles have not been ascribed to Zeus as their author.

l. 40. Cp. *Orest.* 1641 (if that passage be genuine) ὡς ἀπαντλοῖεν χθονὸς ὕβρισμα θνητῶν ἀφρόνου πληράματος. This theory, that Zeus caused the Trojan war in order to prevent the earth becoming overburdened by numbers, is supposed to be derived from a line in the *Cyrria* of Stasius, κομφίσαι ἀνθρώπων παμβώτορα γαῖαν.

l. 41. τὸν κρᾶτιστον, i. e. Achilles. See the opening lines of the *Iliad*.

l. 42. Φρυγῶν ἐς ἀλκήν, 'to the safe keeping of the Trojans.' '*Phrygum in manum mandata sum.*'—Klotz. Rather perhaps, 'to test the prowess of the Trojans, and as a prize for the Greeks to win.' But see *Crit.* Appendix.

ll. 44, etc. This passage is parodied in *Thesmoph.* 866, etc. After τί δῆτ' ἐτι ζῶ; (l. 56, comes the unexpected reply, τῶν κορακῶν πονηρία, 'because the crows don't do their duty!')

l. 50. τὰς ἐμὰς ἀναρπαγάς, not only = ἐμὲ τὴν ἀρπασθεῖσαν, 'but including the idea of seeking to avenge my capture.'

l. 53. τλάσα, 'dared.' So in Aesch. *Agam.* 397 Helen is described as ἀτλήτα τλάσα, 'daring a deed before undared.' For meanings of τλήναι see in *Alc.* 1, 275, 572.

l. 56. The sense is, 'I would fain be quit of life, were it not for the prophecy I have heard.' Otherwise suicide would be preferable (l. 301).

l. 58 γνόντος is referred by Paley to Ἑρμοῦ, on the ground that Menelaus did *not* know of Helen's absence from Troy, and it was because Hermes did know it that he made her acquainted with her destiny, to prevent her marrying Theoclymenus. But γνόντος means 'when he learnt' (not 'knew'), and may refer to ἀνδρὶ by a change of construction = γνόντος αὐτοῦ. Cp. *Troad.* 75, 76 αὐτοῖς . . . ἐν γῇ μενόντων.

l. 59. ὑποστρώσω, a primitive Homeric phrase, cp. *Od.* xx. 139, also πορσυνεῖν, ἀντιὰν λείχος. The subj. is used instead of the opt. after the aor. εἰσήκουσα, because Helen is impressed with a sense of imminent danger from the king's importunity.

l. 60. In Homer, *Od.* iv. 385, Proteus is ἀθάνατος, but Euripides follows the Herodotean version of the story; see l. 4 n

l. 61 ἄσυλος γάμων, lit. 'inviolate in respect of wedlock,' may refer either to her marriage with Menelaus, which had remained intact, or to the solicitations of Theoclymenus (l. 63), from which she had hitherto been free.

NOTES, LINES 37-78.

l. 63. *θηρᾷ γαμῖν*. For the infin. cp. l. 545, Soph. *Aias* 2 ἀπαύσαι θηρώμενον. But *θηρᾷν* oftener takes a noun in the accus. as in l. 50 above.

l. 65. The *δαίμονες*, or spirits of the dead, were believed to be able to hear prayers and answer them. See note on *Alc* 613. and cp. Aesch. *Persae* 214, 622, *Choeph.* 126, 140, also ll. 961-968 below.

l. 66. *εἰ* with ind. = *etiam*si, stating a fact.

Enter TEUCER, who is on his way to Cyprus, but has landed in Egypt for the purpose of consulting Theonoe as to his course thither, ll. 68-163. TEUCER (in front of the palace). 'Who dwells here? some prince or noble, surely' (Seeing Helen) 'Hail whom do I espy? Helen, the bane of Greece? my curse upon thee!' HELEN. 'How now? why re-visitest thou me for her sake?' TEU. 'Thy pardon, lady; thy likeness to Helen misled me.' HEL. 'Who and whence art thou?' TEU. 'I am Teucer, of Salamis, an exile, seeking a new home in Cyprus.' HEL. 'Wert thou at Troy?' TEU. 'Ay, and helped to destroy it, seven long years ago.' HEL. 'And sawest thou Helen?' TEU. 'Even as I see thee now. But no more of her.' HEL. 'What of Menelaus?' TEU. 'No one knows his fate, but they report him dead. Leda, too, is gone, and her twin sons. But I would see Theonoe, and learn from her my course to Cyprus.' HEL. 'Tis easy to find, but flee this land ere the king find thee, for he slays all Greeks who approach these shores' TEU. 'Thanks, lady, a blessing on thee for thy courtesy, like as thou art to Helen in form but not in mind.'

l. 69. Πλούτου, sc. οἴκῳ, 'Plutus' own abode.' For *ἄξιος* with active infin. cp. *Alc*. 439, 1060.

l. 70. Cp. *Iph. T.* 96 ἀμφίβληστρα γὰρ τοίχων ὁρᾷς ὑψηλά.

l. 74. ὅσον, etc., *pro ista tua similitudine* (I'flugk = ὅτι τόσον, etc. 'because thou art so like Helen' Contrast οὐχ ὅσον l. 481.

l. 76. πτερῶ, Elmsley's correction for πέτρῳ. Teucer was famed as an archer, ἀριστος Ἀχαιῶν τοξοσύνη Hom. *Il* xiii. 313 Cp. Soph. *Aias* 1120. Πτερόν, 'feather,' for 'arrow,' like *penna*, as in Ovid, *Fast.* ii. 110 'dura trajectus penna.'

l. 77. ἀπόλαυσιν, 'as a recompense for,' i. e. 'because of your likeness,' accus. in apposition to the sentence. See note on *Alc.* 7 *θητεύειν* . . . τῶνδ' ἄποινα. It is also called the accus. of the equivalent notion with the verb, *θανάτου* being implied in *ἔθaves* (Jelf, *Gr. Gr.* § 552 c). Cp. *Anitrom.* 292 Κύπρις εἶλε λόγοισι δόλοις . . . πικρὸν σύγχυσιν βίου Φρύγων πόλει, where *σύγχυσιν* refers not to the *λόγοι* *δόλοι* alone, but to the fact that Cypris won the prize (εἶλε).

l. 78. τί δέ, etc. 'what mean'st thou, fellow, whoever thou art, that avoidest me?' Cp. *Iph. T.* 1360 τίς τίς ἂν σὺ τήνδ' ἀπεμπολᾷς χθονὶ. In next line καί is 'and,' not 'also' with ἐμέ, as Hermann takes it.

HELENA.

The order of the words shows this. συμφοραῖς is the causal dative (cp. l. 82) = διὰ τὰς συμφοράς. So λελεγμένοις in l. 82.

l. 84. τῶν refers back to line 74, 'one of those wretched Greeks,' whom Helen has ruined.

l. 85. σὲ θαυμαστόν, etc. = θαυμαστόν εἰ σὺ στυγεῖς, like οἶδά σε τίς εἶ, and similar phrases. εἰ = ὅτι, 'that;' cp. *Androm.* 205 στυγεῖ πύσις εἰ ξυνεῖναι μὴ . . . κυρεῖ.

l. 90. Teucer, when expelled from Salamis by his father, migrated to Cyprus, where he founded a 'new Salamis,' Hor. *Od.* 1. 7. 29.

l. 91. ἄν εἴης, 'you must be,' instead of the direct εἶ. Cp. λέγοις ἄν for λέγε, etc.

l. 92. τίς ἄν ἔχους, etc., 'whom would you have?' i.e. 'who should be kinder?' etc.

l. 93. ἐκ τοῦ; 'for what reason?' Cp. l. 1270, Aesch. *Agam.* 850 ἐκ τῶνδε;

συμφορὰν ἔχει, 'implies something serious.'

l. 96. For the suicide of Ajax by falling on his sword see Soph. *Aias* 815, etc., esp. l. 833 σὺν ἀσφαδαστῷ καὶ ταχεῖ πηδήματι | πλείρην διαρρήξαντα τῷδε φασγάνῳ

l. 97. For σωφρονῶν, as opposed to μανεύς, Badham quotes Plato *Rep.* 1. ch. 5 εἴ τις λάβοι παρὰ φίλου ἀνδρὸς σωφρονοῦντος ὅπλα, εἰ μανεῖς ἀπαιτοῖ, etc.

l. 99. In *Agam.* 62, Aeschylus speaks of Helen as πολυάναρ γυνή, and Apollodorus the grammarian names some thirty of the Greek chieftains as her suitors, but Achilles is not one of them. He also says that Achilles went to Troy to win renown, but that he was not bound by the oath which Tyndareus imposed upon the suitors. Euripides seems to have followed some other tradition unknown to us.

l. 100. The contest for the arms of Achilles is first noticed in Hom. *Od.* xi. 545. Thetis, the mother of Achilles, is said to have proposed this contest, and the Trojans to have decided it; that is, according to the Cyclic poets, the prize was awarded to Odysseus in answer to an appeal made to the Trojan captives, as to which of the Grecian heroes had done most harm to Troy. Aeschylus appears to have written a play entitled "Ὀπλῶν Κρίσις," the *Aias* of Sophocles starts from this point, and ascribes the award to the influence of the Atreidae, who sought thus to disgrace Ajax for not acknowledging their supremacy.

l. 101. καὶ δῆ, 'well but,' implying that Helen does not see the connexion.

l. 104. I.e. 'if I had died with him, I should not now be in exile,' implying that nothing short of death could have saved him from his father's anger. Sophocles, *Aias* 1008, etc. depicts Telamon as a morose

NOTES, LINES 84-122.

passionate man, and makes Teucer deprecate his wrath, and predict his own banishment.

l. 105. ἤλθες γάρ, etc., 'you did then arrive,' etc. Cp. l. 107. The γάρ here refers not to the last line only, but to the whole preceding narrative, from l. 94.

l. 106. ξὺν γε πέρας. Tmesis was commonly employed when a stress was laid on the preposition, which has the force of an adverb. See note on *Alc.* 548, and cp. Soph. *Ant.* 407 ἐν δ' ἐμεστωθῇ μέγας αἰθήρ: *ib.* 419 σὺν δέ νιν θηρώμεθα.

l. 108. ὥστ' οὐδέ, etc. Similar instances of ὥστε οὐ, instead of μή, with an infin. are cited by Paley from *Phoen.* 1357, and Soph. *Elect.* 780, in both of which emendations have been proposed. In most cases where this construction seems to occur, it may be accounted for either (1) by the οὐ qualifying a single word, as in Hdt. i. 189 ἔστε καὶ γυναῖκας τὸ γυν. οὐ-βρεχούσας διαβήσεσθαι, or (2, in Oratio Obliqua, by the οὐ being retained from the direct form of speech, as in Dem. *De Corona*, ἡγεῖ τοσοῦτον ἔπνον ἅπαντας ἔχειν ὥστ' οὐ μεμνήσθαι, where the Oratio Recta would stand ἅπαντες ἔχουσιν ὥστ' οὐ μέμνηται (Shilleto, Dem. *De Falsa Legatione*, Appendix B). But in the present instance οὐδέ is closely attached to ἔχνος = *ne vestigium quidem*, not to the infinitive εἶναι.

l. 110. καὶ πρὸς. 'Yes, and the Achaeans too.' Cp. l. 956, *Med.* 704 ὄλωλα, καὶ πρὸς γ' ἐξελεύνομαι χθονός.

l. 111. γάρ expresses surprise. 'What! tell me how long it is since,' etc. Cp. l. 105, also l. 401.

πόσον χρόνον, 'how long ago' The accusative denotes the interval that has elapsed between that time and the present. Homer, *Od.* iv. 82, says that Menelaus returned to Greece 'in the eighth year' after the fall of Troy. Cp. l. 776.

l. 112. καρπίμους. See Crit. Appendix.

l. 114. σελήνας, etc. Cp. *Alc.* 431 σελήνας δώδεκ' ἐκπληρουμένας.

l. 116. Cp. *Troad.* 882, where Menelaus bids his attendants drag Helen from the palace, κόμης ἐπισπάσαντες.

l. 119. μὴ εἴχετε, 'see whether ye had not,' i.e. 'be not too sure that,' etc. Cp. *Ion* 1523 ὦρα μὴ προστίθης, *Orest.* 208 ὦρα μὴ λέλῃθε. But ὦρα μὴ φασμα ἢ (*Alc.* 1127) is 'beware lest it be a phantom.' Here Helen, knowing the fact, uses the indicative.

l. 120. Teucer desires to dismiss the subject, as one about which he is quite certain.

l. 121. δοκεῖτε (cp. σκοπεῖτε l. 119) means, 'is it the general opinion,' now as well as formerly? [Hence Badham's emendation 'δοκεῖτε (i.e. ἐδοκεῖτε), as if referring to what they thought at Troy, is unnecessary.]

l. 122. εἶδον εἰ is Mr W. G. Clark's emendation for εἶδομαι. For various readings see Crit. Appendix.

HELENA.

l. 125. οἷς κακὸν λέγεις, 'an evil tale to those to whom you tell it,' i.e. to the friends of Menelaus, herself especially. Hermann objects that the fact of Menelaus not being at home with his εἶδωλον would be no evil to the real Helen, but rather the reverse. But Teucer's words surely imply (as he afterwards states more distinctly) that Menelaus is lost, perhaps dead, which would be a dire misfortune to her. Of course Helen is purposely vague in her language, to avoid recognition. Cp. l. 1225. Afterwards, in saying ἀπωλόμεσθα (l. 133) she almost loses her self-control.

l. 126. ὧς = 'yes, for,' etc. as in l. 831, *Med.* 609, and elsewhere.

ἀφανής, like ἀφαντος in Aesch. *Agam.* 605, may be an euphemism for 'drowned.' Cp. ἀφανίζειν = 'to make away with,' i.e. 'to kill,' as in Thuc. iv. 80 ἠφάνισαν αὐτούς. But Teucer does not actually say θανών till l. 132.

l. 128. ἄλλον, sc. πορθμὸν, not ἄνδρα, which would require περῶντας for περῶσι in l. 130 (Hermann). Also ὥρισεν does not mean 'dispersed,' but 'determined' different courses for each crew.

l. 129. νῶτοισι. Cp. Homer's εὐρέα νῶτα θαλάσσης.

l. 133. ἀπωλόμεσθα. See note on l. 125, *ad fin.*

l. 138. τεθνᾶσι καὶ τεθνᾶσι, an instance of verbal paradox, a favourite device of Euripides, for which he is ridiculed in the celebrated scene in the *Acharnians*, 396, etc. See notes on *Alc.* 141, 520. Here of course the statement is really equivocal, since only one of the two accounts could be true.

l. 140. Cp. Hor. *Od.* i. 3. 2 'fratres Helenae, lucida sidera.' According to this form of the legend they were identified with the constellation Gemini, and were regarded as benefactors of mankind, especially of mariners—σωτήρας ἐπιχθονίαν ἀνθρώπων ἀκυπόρων τε νεῶν—Homeric *Hymn to the Dioscuri*, 6. 7). See ll. 1495, etc. of this play. Pliny, *Nat. Hist.* ii. 37, says, 'Castorum stellae, cum simul videntur, salutares credunt; cum solitariae, graves et noxiae.'

l. 142. ἀδελφῆς οὐνεκα, i.e. 'because of their sister's shame.' In Homer, *Il.* iii. 241, Helen imagines this to be the reason of their absence from the battle-field:

νῦν αἴτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδότες καὶ ὀνειδέα πόλλ' ἃ μοί ἐστιν.

But the poet goes on to say that they were by this time dead and buried at Lacedaemon. Another account was that they were wrecked in their voyage to Troy, and disappearing were afterwards deified.

l. 143. διπλᾶ, i.e. in the recital of my sufferings. So Talthybius in *Hec.* 518 διπλᾶ με χρήσεις δάκρυα κερδάναι, γύναι. Cp. Verg. *Aen.* ii. 3 'infandum, regina, jubes renovare dolorem.'

l. 146. προξένησον, 'conduct me to her.' Those who came to consult

NOTES, LINES 125-166.

an oracle, if previously unknown, seem to have required introduction by certain officials of the temple, who were termed *πρόξενοι*. These are mentioned in *Androm.* 1103, and Ion performs a like service for Creusa at Delphi—*ἡμεῖς τάλλα προξενήσομεν Ion* 335.

l. 147. *στείλαιμ' ἐν πτερόν*, either 'furl my sails' (by a pregnant construction with *ὅπη* implying motion, 'whither having gone,' etc.), or, as Hermann thinks, 'direct my ship,' *νεῶς πτερόν* being equivalent to *ναῦν*.

l. 150. *τῆς ἐκεῖ*, etc., the original Salamis, whence the new town took its name. Cp. *Hor. Od.* 1. 7. 28 referred to in l. 90 n.

l. 154. *κυσὶν πεποιθώς*, an Homeric phrase; cp. *Il.* iv. 303 *ἱπποσύνη τε καὶ ἡγορέηφι πεποιθώς*.

l. 156. For the reason see l. 1175. But Helen could not have disclosed it to Teucer without letting him know who she was.

Exit TEUCER. Helen now gives vent to her grief in lyric measure, the Chorus responding sympathetically. This sort of lament was called a *Commos*. Cp. *Elect.* 112, *Alc.* 861. The *Parode*, or entrance song of the Chorus, begins at l. 179.

ll. 164-254. HELEN 'Ah, woeful tale! what lament may I utter? Teach me, ye Sirens, a mournful strain' CHORUS, 'By the river side I heard from afar the sound of woe, as of a nymph in distress.' HEL. 'Maidens of Hellas, I have heard news—sorrow upon sorrow—Troy in ashes, my husband gone, my mother and twin brethren too—all for my shame!' CHO. 'Alas for thy woes, ill-fated from thy birth! thou wilt see thy home no more.' HEL. 'Who launched the fatal bark from Troy? Why did Paris look upon my ill-starred beauty? Ah cruel Cyprus!—'Twas Hera bade Hermes convey me hither, and left my semblance for a strife by the waters of Simois.' CHO. 'Sad indeed is thy lot; yet must thou bear it.'

l. 164. *καταβαλλομένα* = *exordiens*, 'beginning,' lit. 'laying the foundation (*καταβολή*).' Helen has to begin 'a strain of mighty lamentation,' and invokes a mournful muse to her aid. The lack of instances in which *καταβάλλεσθαι* is found in this exact sense need not stand in the way of an interpretation which follows directly from the literal meaning of the word. 'Preluding the strain of woe,' etc. is a possible rendering, but the technical expression for this is *ἀναβάλλεσθαι* Pflügk and Paley.

l. 165. *ἀμύλλεσθαι* implies strong effort. Cp. l. 356 and the Latin *certatim*. Jacobs renders it *magno nisu in luctum contendam*, i. e. with loud and violent lamentations. *Ἀμύλλα*, with its compounds and derivatives, is a favourite word with Euripides. Cp. ll. 387, 546, 1471.

l. 166. *θρήνοις* are regular 'dirges' (*νεμῖαι*) with music and a set form of words; *πένθεσιν*, exclamations of woe. *Πένθος* is the regular word used of mourning for the dead. Cp. *Alc.* 102 *νεκῶν πένθος*.

HELENA.

ll. 167, etc. *πτεροφόροι* . . . *Σειρήνες*. The Sirens are invoked, not only as goddesses of plaintive song, but because they were especially associated with funereal laments; hence their effigies were often sculptured on tombs, usually in a bird like form, an obviously appropriate symbol of the departure of the soul after death. Badham notes an instance on one of the Lycian monuments in the British Museum. Homer does not describe them as 'winged' creatures, but a later tradition states that they once had wings, and lost them after defeat in a contest with the Muses. Various accounts were given of their origin; the one here adopted was that they were sprung from the blood of Achelous, shed upon the earth during a struggle with Heracles.

l. 170. *Αἶθρον λωτόν*. See note on *Alc.* 346. The *αἶθρος* was used both at banquets and funerals.

ll. 171-178. For various readings see Crit. Appendix. According to the text, *δάκρυα* is in apposition with *λωτόν* and means 'mournful strains.' (Cp. Milton, *Lycidas* 14 'some melodious tear.') There is some doubt as to *μουσεῖα*, which is properly a 'place of song' l. 1108, in which case we must translate 'to thy halls,' etc., *eis* being omitted, as in *Alc.* 458 *δυναίμαν δέ σε πέμψαι φῶς*. *φόνια* must then be taken in reference to *μέλεια* (l. 173), 'May Persephone waft them to her halls of song, that they may echo to my wailings—waft those strains of blood, of death!' [R. E.] Matthiæ however thinks that *μουσεῖα* may here mean a 'band of mourners,' confirming his opinion by a quotation from a Fragment of Euripides in *Ar. Ranae* 93, where poets themselves are called *χελιδόνων μουσεῖα*. The sense of the passage will then be—'May Persephone send a company of mourners, singers of death-strains consonant with my laments, that she may receive as a grateful return paeans,' etc.

l. 176. *ἐπί*, 'with,' i. e. 'added to.' Cp. *Troad.* 315 *ἐπὶ δάκρυσι* . . . *καταστένουσα*.

l. 177. For paeans = 'dirges,' addressed to the infernal powers, cp *Alc.* 414 *παιάνα τῷ κάτωθεν ἀσπυδῷ θεῷ*, and see note there.

l. 178. The subj. *λάβῃ*, following the opt. (*πέμψειε*), implies that the result will be realised. Cp. *Ion* 672 *εἴη* . . . *ὥς μοι γένηται*, *Plato, Apol.* ch. 16 *τεθναιην* . . . *ἵνα μὴ ἐνθάδε μένω*, among other instances.

l. 179. *ῥῶπι* is river not sea water, which would not serve for washing purple robes; also (as Paley observes) *δόνakes* are fresh water plants. The servants of the palace, who compose the Chorus, have been washing and drying the royal garments. So in *Hippol.* 125 news is brought by a servant, *φάρεα πορφύρεα ποταμῷ δρύσφ τεγγουσα, θερμῆς δ' ἐπὶ κῶτα πέτρας εὐαλίου κατέβαλλε*. The colour of purple dye was restored and brightened by exposure to the sun's rays.

l. 185 *ἄλυρον* = 'mournful,' the lyre being used on festive occasions. Cp. *Soph. Oed. Col.* 1223 *Μοῦρ' ἀνυμέναιος ἄλυρος ἄχορος*.

NOTES, LINES 167-229.

l. 186. Some epithet of αἰάγμασι scanning - - | ♪ - | to suit the strophic line 174, seems to have been lost here.

l. 190. Πανὸς ἀναβοᾷ γάμους, 're-echo her cries at) the violence offered by Pan,' *vim a Pane illatam* (Pflügk. For γάμοι in this euphemistic sense cp. *Ion* 10, 72, 437.

l. 195. ἔμολεν ἔμολε. Similar repetitions occur in ll. 207, 214, 384, 640, 650, 1117, in this play alone. It became quite a habit with Euripides, and is often a mere trick of style, fairly ridiculed by Aristophanes, *Κανακ* 1352, etc.

l. 197. πυρὶ μέλουσαν, 'left to the mercy of fire' (Paley), i.e. the flames 'care' only to devour it.

l. 202. αἰσχύνας ἐμᾶς, the 'objective' gen. *ob infamiam meam*. Cp. παιδῶν ὑπὸ πένθους *Suppl* 1117, πένθος γυναικός *Alc* 426.

l. 206. διδυμογενὲς ἀγαλμα, etc., *geminum decus patriae*, in form like Ἀχαιῶν διθρονον κράτος *Aesch. Agam* 109.

l. 207. λίλοιπε, etc. Instead of saying that they are dead, Helen says that they have left their favourite resorts Ἰππόκροτα and γυμνίσια refer respectively to the exercises in which each excelled. Κάστορά θ' ἱππόδαμον καὶ πῖξ ἀγαθὸν Πολυδεύκεα *Hom. Il.* iii. 237. Cp. *Propert* iii. 12. 17 :—

'Qualis et Eurotae Pollux et Castor harenis,
Hic victor pugnis ille futurus equis.'

Pausanias says there were statues of the Dioscuri in the Hippodrome by the Eurotas.

l. 209 νεανίαν, an adj. with πόνον, 'the labour of their youth.' Cp. νεανίαν θώρακα *Herc. Fur.* 1095.

l. 213 αἰὼν δυσαίωv, an oxymoron, like γάμον ἀγαμον l. 690, β'ος ἀβίωτος *Hipp.* 821, ἄδωρα δῶρα *Soph. Aias* 665, etc.

l. 215. πρέπων, 'bright glancing.' Πρέπειν is used of what strikes forcibly upon the senses, whether of sight *Aesch. Agam.* 30) or of hearing (*ib.* 312). Cp. l. 1204, and see note on *Alc* 512. For the legend see l. 18 above.

l. 221. οὐκ εὐδαιμονεῖ, i.e. 'have perished miserably' This kind of euphemism or understatement is called *litotes* or *meiosis*. Σ) οὐκ ἐπαινῶ = στενγῶ, οὐ φιλῶ = μισῶ, etc. Cp. Vergil's 'illaudatū Busiridis aras' *Georg* iii. 5. In l. 247 ἀνολβον, 'unblest' 'accursed' or 'detestable'

l. 226. ὃ δὲ σός, sc. πόσις, since λέχεσσι in preceding line = πόσει.

l. 228 Χαλκίοικον, sc. θεαν, i.e. Athena, who had a temple at Sparta called by this name; either from its bronze gates, or because it contained a bronze image of the goddess. Thucydides, i. 134, relates how the traitor Pausanias took refuge there, and was starved to death.

l. 229 τίς ἦν Φρυγῶν; It was Phereclus according to Homer, *Il.* v. 59, 'who fashioned ships for Alexander, which were the beginning of war

HELENA.

to the Trojans.' So in the opening lines of the *Medea* the nurse deprecates the building of the ship *Argo*, because of the evil results of the expedition.

l. 232. δλόμενον. Cp. l. 385 n.

l. 236. δυστυχὲς κάλλος. Cp. l. 27.

l. 237. ὡς = ὡς ἐς, i. e. 'to win me for his bride' (Hermann). But there is some doubt whether ὡς can properly be so used, except with persons, as ὡς βασιλέα, etc. The MS. has ἔλοι, which Hermann expunged.

l. 238. Κύπρις, sc. ἐπλευσε from l. 234. In *Troades* 940 it is said that Paris sailed with Aphrodite in his company, — ἦλθ' οὐχὶ μικρὰν θεὸν ἔχων αὐτοῦ μέτα. Cp. l. 668.

l. 241 Cp. Hom. *Il* i. 611 χρυσόθρονος Ἥρη.

l. 242. ὑπαγκάλισμα = ἀκοιτίς. So νέον ὑπαγκάλισμα is used of the young Astyanax, *Troad.* 752, παραγκάλισμα of a wife, Soph. *Ant.* 650.

ll. 243, etc. Cp. ll. 1670, etc. This part of the story seems to be an invention of our poet. He represents Helen as engaged in gathering flowers as an offering to Athena. Creusa was similarly employed when Apollo met her. Cp. *Ion* 888, etc., a passage somewhat resembling this; also the story of the rape of Proserpine in Ovid, *Fasti* iv. 435, etc.

l. 247. ἀνολβον. See note on οὐκ εὐδαιμονεῖ l. 221.

l. 248. ἔριν, etc., either 'made me an unhappy object of strife,' or 'caused unhappy strife between Greece and the sons of Priam.'

l. 250 μαψίδιον, because only her phantom was carried to Troy (l. 33)

ll. 251, 252. The Chorus offer the same sort of commonplace consolation in *Hippolytus* 834, and in *Alcestitis* 417, 892.

ll. 255 385 HELEN 'All my life is ominous and strange O that I might lose my beauty and repair my injured fame! manifold are my misfortunes;—a slave in a foreign land, my husband lost, my home made desolate. To return would but bring disgrace, to remain here is a life long misery What is left but death? and how to die most nobly?' CHORUS 'What if the tale be false?' HEL. 'I fear me 'tis but too true.' CHO. 'Thy fears foreshadow the worst. But go, consult Theonoe; we will go with thee.' HEL. 'This will I do, but I dread the answer—River of my home, I adjure thee, tell me the truth!—Nay rather let me die, by noose or sword!' CHO. 'Be calm; hope for the best; may a better lot be thine!' HEL. 'O Troy, what hast thou suffered through me, thou and thy children! Hellas too mourns her slain. More blest than my mother were ye dames of olden story, who in bestial form escaped human ills'

l. 256. τέρας, 'a portent,' 'prodigy' or 'monster' in the old sense of the term, from *monstrum*, as in *Psalms* lxxl. 6); something for man-

NOTES, LINES 232-277.

kind to marvel at and to fear. This Helen infers, not only from the circumstances of her birth, unparalleled in human experience, but also from the events of her after life (l. 260).

l. 258. τεύχος νεοσσῶν = ὤον. Cp. l. 28. Leda was said to have produced two eggs; out of the second came Castor and Pollux, hence 'gemino ab ovo' in Hor. *A. P.* 147. Hence Helen is termed ὀρνιθόγονος *Orest.* 1387.

l. 261. δι' ἧραν, i. e. because of her slighted beauty (l. 31).

l. 262. ἐξαλειφθεῖσ' ὡς ἀγαλμα, 'obliterated as a portrait.' Ἀγαλμα is properly a 'thing of beauty,' in which one takes delight (ἀγάλλεται); cp. l. 206. Hence commonly the 'image' of a god, and sometimes, as here, a 'picture.'

l. 263. For Hermann's suggestion λάβοι see Crit. Appendix. But the indicative makes good sense:—'would that I had been obliterated, and afterwards (in a renewed shape) had taken a plainer form' [R. E].

l. 265. ἐπελάθοντο, ἔσωζον. Note the change of tense—'that the Greeks had (already forgotten my misfortunes, and were (now) bearing in mind the good incidents of my life!' Κακὰς τύχας are the ill-repute, under which it was her misfortune to lie, and for which the 'phantom' was really responsible; τὰς μὴ κακὰς refers to her actual fidelity to Menelaus.

l. 266. σῶζειν = 'remember' is usually σώζεσθαι, as in *Suppl.* 916; its opposite διολέσαι = 'forget' in *Soph. Oed. Tyr.* 318.

l. 267. ὅστις = εἴ τις, as in l. 272. Here the construction may be saved by supplying αὐτῷ after βαρύν, but often there is a real *anacoluthon*, as in l. 941 παισὶ γὰρ κλέος τόδε . . ὅστις, etc. Cp. *Thuc.* iii. 45 πολλῆς εὐθειας ἐστίν, ὅστις οἶεται, etc. i. e. 'if,' or 'when a man fancies,' etc.

ἀποβλέπων, 'fixing his regard upon,' to the exclusion of everything else. What Helen here states is not universally true, for such a man will be apt to despair of success; but the contemplation of her own manifold misfortunes makes her take a one-sided view of the matter.

l. 268. οἰστέον here = *ferri potest* rather than *ferendum*, which is the usual force of verbal adjectives in -τέος.

l. 271. τῆς ἀληθείας, 'the reality' of guilt, as opposed to τὰ μὴ προσόντα = undeserved imputation of it.

l. 272. κέκτεται κακά = αἰτίαν κακῶν Cp. *Med.* 218 δύσκληιαν ἐκτήσαντο (Pflugk).

l. 276. P. utarch says that the Persian despot regards all save his own wife in the light of slaves. But Euripides means 'all save himself.' Cp. *Tac. Hist.* i. 16 'in ceteris gentibus quae regnantur certa dominarum domus, et ceteri servi.'

l. 277. ἀγκυρα, etc. Cp. *Hec.* 80 οἶκον ἀγκυρα, hence the proverb

ἐπ' ἐλπίδος ὀχεῖσθαι. In l. 279 there is a slight *anacoluthon* caused by the interposition of a new subject, οὗτος. Instead of saying 'this anchor is gone,' she says, 'he is dead,' i.e. that husband whose expected return was the anchor of my fortunes.

ll. 280, 281. For φονεύς, a masc. form, applied to a woman, cp. ἤδε βραβεύς l. 753, διαφθορεῦ φίλων *Hipp.* 646, θῆλυς ἀρσενος φονεύς *Aesch. Agam.* 1202. Helen reproaches herself for having caused her mother's death, since it was her αἰσχρὸν κλέος (l. 135) that did so. But inasmuch as she herself was not really to blame (but only her 'phantom') she adds ἀδίκως, etc., i.e. 'the charge is unjust, but this injustice it is my lot to bear.' Hence the proposed alteration of δοκῶ or κλύω for ἐγώ is unnecessary.

l. 282 ἀγλαῖσμα. Cp. l. 112.

l. 283. πολὺ παρθευέται, 'is growing old in maidenhood.' Cp. παιδεύεται, 'spends his boyhood.' *Ion* 953. Jelf § 553 d) rightly quotes this as an instance of 'elliptic' accus., i.e. where a cognate noun (παρθευέματα) is implied. Πολὺ is not exactly 'adverbial,' since (as Hermann observes) the adverb itself (πολύως) would be inadmissible, no action being implied in the verb. But since the accus. properly denotes extension, it may be used to define state as well as action, answering to the question 'how far?' and thereby acquiring a quasi-adverbial force. Cp. *Soph. Elect.* 962 ἀλεκτρα γηρασκουσαν. Hermione was not really 'old' (since Helen herself was still young enough to be attractive), but she was getting past the marriageable age, which was earlier in Greece than with us. According to Xenophon, *Oeconomicus*, c. 7, Greek girls usually married before twenty, sometimes at fifteen.

l. 286 πράγμασιν = 'fortunes' (l. 260), as opposed to ἔργοις, 'deeds,' for which she was responsible. Helen is in fact the victim of circumstances. This is a reiteration of the statement that she was 'more sinned against than sinning.' Thus Oedipus says (*Oed. Col.* 267) τὰ γ' ἔργα μου πεπονθότες ἐστί μᾶλλον ἢ δεδρακότες.

l. 289. If δοκούντες be genuine, this is an instance of what is called *nominativus pendens*, since εἰργοίμεσθα = εἰργαίην με. Cp. *Iph. T.* 964 ἐγὼ εἰπὼν ἀκούσας τε . . . Φοῖβός μ' ἔσωσε. But we can hardly suppose that Euripides would have introduced so needless a confusion of syntax, when he might easily have written κλήθροισι ἂν εἰργαίην με. There is also a difficulty about τὴν ὑπ' Ἰλίου, which might properly be said of the Greeks before Troy, but not of Helen inside the town. Moreover the required sense is, 'thinking that if I were the Helen who was at Troy, I should have returned with Menelaus,' and this would require ἂν with ἐλθεῖν. [Or, reading Μενελάων and taking ἐλθεῖν μέτα = μετελθεῖν, we may render, 'thinking that I was the Helen of Troy whom Menelaus came to seek']

l. 291. ἐλθόνθ' must be the dual ἐλθόντε, referring to their mutual recognition by means of the ἑμβόλα. These were secret tokens (often the halves of a coin, counter, or the like) known only to the two parties concerned. Barnes cites Hom. *Od.* xiii. 109, where Penelope says that she and her husband can recognize each other by certain tokens, ἃ δὴ καὶ νῦν κεκρυμμένα ἴδμεν ἀπ' ἄλλων. For repetition of ἄν, of which Euripides is rather fond, cp. *Alc.* 464, 474, 647 n., *Hipp.* 480.

l. 292. οὔτε μὴ σωθῇ, 'nor is there any chance of his safe return' (Paley). Cp. *Herc. Fur.* 718 δ' οὐ πάρεστιν, οὐδὲ μὴ μόλη ποτέ. The usual explanation is that some phrase like δέος ἐστί is understood, i.e. 'there is no fear lest,' etc. Thus, like all explanations which require something to be 'understood' to complete the sense, is unsatisfactory; though it is of course true that the meaning is the same as if the δέος ἐστί were supplied (as it sometimes actually is, cp. Aristoph. *Eccles* 646 οὐχὶ δέος μὴ σε φιλήσῃ). It is perhaps impossible to give a satisfactory formal explanation of the construction; it may be enough to say, (1) that the Greeks, following a natural tendency of language, often multiplied their negatives to increase the force of a denial or prohibition; (2) that they regularly distinguished between their two negatives οὐ and μὴ, using οὐ for the denial of a fact (objective), μὴ for the denial of an idea or conception in the mind of the speaker (subjective). Hence no stronger mode of negation could be employed than to deny both *objectively* and *subjectively* in a single phrase; i.e. to say, 'This is not the case *in fact*, nor do we *conceive* it to be so.'

l. 293. ὑπολείπομαι (middle), 'what fortune have I left to me?' Cp. *Herc. Fur.* 169 τιμωροῖς λιπέσθαι, 'to have them left as avengers.'

l. 294. ὑπαλλαγάς, 'a change' from one misfortune to another, viz. marriage with a barbarian.

l. 297. καὶ τὸ σῶμα, 'even her *life* is hateful to her,' only that σῶμα alludes more particularly to those personal charms, which were the occasion of all her misery (ll. 27, 305). Clark aptly compares Shakesp. *Richard III.* i. 2, where Lady Anne invokes curses upon her beauty, saying—

'Black night o'ershade thy day and death thy life,'
rather than the hated Gloster should possess her; also Shelley, *Cenci* iii. 1—

'If I must live day after day, and keep
These limbs . . . it shall not be'—

uttered by the unhappy Beatrice in her despair.

ll. 299, etc. There is abundant evidence that the Greeks regarded suicide as a virtue, and failed to appreciate that higher moral courage which enables a man to 'serve and suffer patiently.' The language of Socrates in the *Phaedo* is of course far in advance of the popular state of

HELENA.

feeling on this subject. As to *modes* of suicide, any kind of suffocation was deprecated as preventing the free escape of the *ψυχή*. Thus in Hom. *Od.* xxi. 462 Telemachus will not let the women die what he calls a 'pure death' (καθαρόν θάνατον), but proceeds to hang them, as an additional disgrace. Yet in *Hipp.* 772 the Chorus speaks of Phaedra, who has just announced her intention of hanging herself, as εὐδοξόν ἀνθαιρουμένα φάμαν.

l. 302. σμικρόν, etc., 'the moment of instant departure from life is a mere trifle' when compared with perpetual suffering. For the neuter σμικρόν cp. οὐκ ἀγαθὸν πολυκοιρανίη, 'triste lupus stabulis,' etc., etc. Cp. also Hor. *Sat.* i. 1. 8 'horae momento cita mors venit aut victoria laeta.'

ll. 309, 310. The reading is uncertain; the one we have adopted involves the single alteration of ἀληθείας to ἀληθεία. The Chorus say, 'False tales are often told;' to which Helen replies, 'Yes, but on the contrary they may be the plain truth.' Here διὰ ψευδῶν = ψευδῶς, like δι' ἀσφαλείας, διὰ φιλίας etc; τὰμπάλιν goes with τῶνδε, = τοῦναντίον. See Crit. Appendix for Hermann's reading.

l. 311. εἰς ξυμφορὰν φέρει = in malam partem accipis ἀντὶ τὰγαθοῦ is condensed for ἀντὶ τοῦ εἰς τὰγαθὸν φέρεσθαι, etc. (Klotz). The γάρ implies, 'you think so because,' etc.

l. 312. περιβαλὼν, 'encompassing me,' or 'having me in its grasp.'

l. 313. πῶς ἔχει; 'how stand you as regards?' etc. Cp. *Elect* 751 πῶς ἀγῶνος ἤκομεν; Paley compares our colloquial phrase 'how are you off for' a thing? See on l. 1195.

l. 315. οἶσθ' οὖν δ' ὁρᾶσον, a common tragic formula (*Hec.* 225, etc.). It cannot be properly explained as equivalent to ὁρᾶσον, οἶσθ' ὅ, 'do, you know what,' which would not itself be Greek, nor can it be rendered literally. It involves a change, quite in accordance with Greek usage, from the indirect to the direct construction, within the limits of a single clause, the effect being to emphasise the command, i.e. 'you know what [to do, therefore] do it.'

l. 321. πρὸς τὰς τύχας, etc., i.e. 'according as your fortunes turn out well or ill, so rejoice or mourn.' Cp. Aesch. *Prom.* 1021 πρὸς τὰς παρ-
ουσας πημονὰς ὁρθῶς φρονεῖν.

l. 322. πρὶν δ' οὐδέν, etc., apparently a confusion between 'before you know the facts,' and 'since you do not (as yet) know them;' but really an instance of redundant negative after a clause implying negation. Cp. Thuc. iii. 36 πόλιν διαφθεῖραι μᾶλλον ἢ οὐ τὰς αἰτίας.

l. 325. τάληθ' ἡ φράσαι, after σύμμιξον, 'for her to tell you the truth.' Klotz refers φράσαι to εἶποι πάντα, i.e. 'that you may (then) tell us the truth.' But this is hardly consistent with the expressed intention of the Chorus to go in with Helen and hear the answer of Theonoe (l. 327).

NOTES, LINES 302-356.

l. 326. ἔχουσα, sc. αὐτήν, from κόρη preceding.

l. 334. Some take θέλουσαν οὐ μόλις together, 'with no stint of will' on my part, i.e. 'most willing.' But it is surely better to join οὐ μόλις with καλεῖς = 'you have an easy task in calling me, since I am willing to come.' [R. E.]

The following dialogue represents Helen as fluttering between hope and fear, with fear predominating, and the Chorus trying to cheer her. At l. 352 she gets desperate and threatens suicide, concluding with a calmer though still impassioned deprecation of her lot.

l. 338. Cp. *Androm* 1071 αἰατὶ πρόμαντι θυμὸς ὥς τι προσδοκᾷ, also 'prae-saga mali mens' Verg. *Aen.* x. 843, and 'my prophetic soul' in *Hamlet*.

l. 345. χθόνιον τύχαν, 'his lot in the nether world,' i.e. royal honours among the dead, as befitting a princely hero.

l. 348. For this use of the aorist, where we use the present, see note on *Alc.* 1095, and ll. 664, 673 of this play.

l. 350. Helen invokes Eurotas, the river of her home, as a protecting divinity. Perhaps there is also a recognition of the prophetic powers ascribed to water deities. For δόνακι cp. l. 208.

l. 352. Here she interrupts herself with the question 'what is the use of this meaningless (i.e. vain) appeal?' [But some give this line to the Chorus. See Crit. Appendix.]

l. 353. αἰώρημα, cp. l. 299. Helen contemplates even that mode of self-destruction she had before declared to be 'unseemly.'

διὰ δέρης is a doubtful construction for hanging 'by the neck,' and the text may be corrupt. But see Critical Appendix.

ὀρέξομαι either = *aggrediar*, 'I will attempt,' with αἰώρημα for its object, or 'I will extend (i.e. suspend) myself,' αἰώρημα being the accus. of respect. The former is more probable.

ll. 354-6. These lines are hard to construe literally, although the general sense is clear. We may either take δίωγμα as the object of πελάσω and ἄμιλλαν in apposition to the sentence ('shall I drive a murderous sword thrust with a self-inflicted blow?' etc.), or δίωγμα and ἄμιλλαν in apposition to each other, 'a sword-thrust, even a blow,' etc. Again, λαιμορύντου σφαγᾶς is either the gen. after δίωγμα ('sword-thrust of,' i.e. 'inflicted on my severed throat'), or after ἔσω διὰ σαρκός ('through the flesh within my severed throat'). Λαιμ. σφαγᾶς is properly the gash in the throat, causing it to gush with blood; hence, by inversion, 'the gashed throat' itself.

αὐτοσίδαρον, besides meaning 'self-inflicted' (or 'with bare steel'), seems also to convey the idea of the sword itself being eager for the stroke (cp. the 'longing' of the lance and shield in Wordsworth's *Brougham Castle*, and Homer, *Il.* xxi. 70 ἐγχείη . . . ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο); and ἄμιλλαν (cp. l. 165) describes a violent effort.

HELENA.

l. 357. *θύμα*, 'as a sacrifice,' accus. in apposition to preceding sentence (l. 77 n.) For *τριζύγοις θεαῖσι* see l. 25; also *Androm.* 277, where the same three goddesses are called *τρίπαιλον ἄρμα δαιμόνων*.

ll. 358, 359. The reading is uncertain. In the present text *συνίγγων ἀοιδῶν σεβίζειν* is 'to practise' lit 'honour,' Lat. *colere*) 'the music of the pipe.' Cp. *τέχνην τιμῶσα Iph. T.* 53.

l. 362. *ἔργ' ἀνεργα*, etc. = 'abominable deeds' that should never have been wrought. Cp. ll. 213, 690, also *παρθένον ἀπάρθενον Hec* 612 = 'hapless maiden.' Bothe compares with *ἀνεργα* the German *Unthaten*.

l. 363. *ἐμὰ δῶρα* (objective), 'gifts to me;' *Κύπριδος* (subjective), 'bestowed by Cypris,' i. e. my fatal beauty.

l. 365. Pflugk puts a colon after *δάκρυσιν*, making *πάθεα* the subject of *ἔλαβε*, and understanding *τὴν Τροίαν*: others supply *Τροία* as nom. to *ἔλαβε*. Something is probably lost, which may have completed the construction and also have contained a verb for *μάτερες*, since *ᾤλεσαν* is clearly interpolated (Hermann). As the text stands, it can only mean 'my gift of beauty has produced bloodshed, etc., and has received woes in return;' but Euripides can hardly have meant this.

l. 372. Barnes quotes *2 Sam* xiii 19, how Tamar 'took dust and laid her hand upon her head,' as a sign of mourning.

l. 373. *ἔνυχτι*, etc. Cp. l. 1089.

ll 375-380. Helen means that Callisto was 'blest' in comparison with Leda, because, though changed into a bear, she got rid of human misfortunes. As the text stands, there is a difficulty (1) about the construction of *σχῆμα*, (2) as to the mention of *λεαίνης*, since Callisto was changed into a bear, not a lioness. Taking *μορφῇ*, etc., with l. 380, Pflugk would construe *σχῆμα* in apposition with it, 'who didst exchange the burden of thy sorrow for the form of shaggy beasts, even the shape of a lioness with ravening eye' This is perhaps possible, but the objection to making *σχῆμα* stand in apposition to *μορφῇ* (or even to the sentence in which *μορφῇ* stands so prominently), is not easily got rid of. The only alternative is to construe *σχῆμα* after *λάβρῃ*, 'with eye fierce, after the fashion of a lioness,' and this also removes the second difficulty as regards the circumstances of the legend; though there is a certain awkwardness in introducing a 'lioness' merely by way of comparison to the bear, implied in the general term *θηρῶν* preceding. Otherwise, if *λεαίνης* be retained, we can only suppose that Euripides forgot that part of the story, or followed another version of it. He seems at any rate to have committed an oversight in saying *Διὸς ἃ λεχέων ἐπέβας τετραβάμοσι γυνόις*, since Callisto was not metamorphosed till *after* her intercourse with Zeus. See the story in Ovid, *Met.* ii. 476, etc., *Fasts* ii. 155-182. For proposed emendations of the text see *Crit. Appendix*.

NOTES, LINES 357-396.

μάκαρ, fem. form for μάκαιρα. Cp. *Bacch.* 565, Hermann's reading.

l. 381. ἐξεχορεύσατο, 'drove from the dance.' So Ovid, *Mét.* ii. 465, says of the treatment of Callisto by Artemis, 'deque suo jussit decedere coetu.' The story alluded to by Euripides is unknown.

l. 382. Τιτανίδα = γηγενή. Stephanus of Byzantium says that the island of Cos had its name from Co, daughter of the earth horn Merops.

After l. 385 the stage is left vacant for a few moments, till Menelaus enters. The Chorus rarely went off in the course of a play, but there are instances in *Alc.* 745, *Scph. Aias* 814.

Enter MENELAUS, just escaped from shipwreck. He soliloquises upon his misfortunes, ll. 386-436. MENELAUS. 'Would that I had never been born, nor gone with Agamemnon to Troy! Of our victorious host some are dead, others have reached their homes, but I am denied return, a storm-tost wanderer, driven upon a foreign coast with my rescued Helen. She is now in yonder cave, guarded by the remnant of my crew, while I destitute and in rags am forced to beg for aid. This seems a princely abode; I will e'en knock for admittance. Ho there, within!'

l. 386. For the victory of Pelops over Oenomaus in the chariot race, whereby he won his daughter Hippodamia, see *Iph. in T.* 824, etc.

l. 387. In ἐξαμύλληθεις the ἐξ denotes complete victory, not as in l. 1471, where see note.

l. 388. ἔρανον, simply = δείπνον, though it properly signifies a feast to which each guest contributed his quota (*Hom. Od.* i. 226). So Pindar says of this same banquet, *Ol.* i. 38 ὁπότε ἐκάλεσε πατήρ τὸν εὐνομώτατον ἐς ἔρανον . . . ἀμοιβὰ θεοῖσι δείπνα παρέχων.

l. 389. The reading πεισθεῖς is clearly corrupt. We require some word meaning 'divided,' 'served up,' or the like. For conjectures see *Crit. Appendix*.

l. 391. Aerope, daughter of the Cretan Catreus, married Atreus, and became the mother of Agamemnon and Menelaus, cp *Orest.* 18. Another account made these two heroes the sons of Aerope by Pleisthenes her first husband, who was the son of Atreus, and whose widow Atreus afterwards married.

l. 392. Cp. Aesch. *Agam.* 44 ὄχυρόν ζεύγος Ἀτρεΐδων. In *Phœnissæ* 1618 the two sons of Oedipus are called εὐτεκνος ζυνωρίς.

l. 394. διορίσαι = trajicere, as in l. 828. The claim of Menelaus (who is the subject of this sentence) to have been the leader of the expedition, contrary to all received accounts, is remarkable. Possibly Euripides intended thereby to heighten the contrast with his present degraded position. Cp. l. 453.

ll. 395, 396. This, even if referred to Agamemnon, is not according to tradition either; Paley observes that Thucydides, i. 9, represents Aga-

HELENA.

memnon as having been followed οὐ χάριτι τὸ πλεῖον ἢ φόβῳ, to which may be added his other statement, that the rest of the chiefs were induced more by the superior power of Agamemnon than by their oaths to Tyndareus (l. 99 n). In *Orest* 1168 Agamemnon is said to have been ἀγιωθεὶς ('elected') οὐ τέραννος, ἀλλ' ὅμως βίωμην θεοῦ τιν' ἔσχε.

l. 397. ἀριθμῆσαι, etc., i.e. one can tell the number of the dead, and of those who are known to have returned, whereas *my* fate remains unknown.

l. 401. χρόνον ὅσονπερ, 'ever since,' *ex quo tempore* (lit. 'for so long a time as has passed since,' etc.). Not, as some take it, 'for the same period of time as it took me to destroy Ilium,' since Menelaus had been wandering for seven years, whereas the siege of Troy lasted ten (l. 775). Also the aor. ἔπερσα, instead of the imperf., favours the former rendering. Cp πόσον χρόνον l. 111.

l. 404. ἐπιδρομάς = *accessus*, 'landing places' or 'beaches.' In Hom. *Od.* iv. 83 Menelaus thus describes his wanderings, —

Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεὶς
Αἰθιοπὰς θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς
καὶ Λιβύην.

l. 410. ἀρ.θμοὺς, 'pieces' Cp. Plato, *Leges*, Bk. ii οἱ ἀριθμοὶ τοῦ σώματος, 'the parts of the body.' Here ἀριθμοὺς is the accus. of 'equivalent notion' with ἄγνυται.

l. 411. ἐλείφθη, 'was detached from.' Cp. Soph. *Ant.* 548 σοῦ λελειμμένη. In Hom. *Od.* xix. 278 Odysseus tells how he got ashore ἐπὶ τρόποις νεὺς.

l. 416. ὥσθ' ἱστορῆσαι, sc. τινά from ὄχλον. Cp. 1608 n.

ll. 418, 419 The sense is that a prosperous man, suddenly plunged into misfortune, suffers more than one who has been long inured to misery. Pflogk observes that the words ἀθλίαν κακίῳ, etc., are condensed for ἀθλίαν, ἥτις κακίῳ ἐστὶ τῆς δυσπραγίας τοῦ πάλαι δισδαίμονος, 'a strangeness, which is worse than the hard lot of one who has long been unfortunate'—since the latter, having never known prosperity, cannot strictly be said to fall into ἀθλία. Cp. *Herc. Fur.* 1291,—

κεκλημένῳ δὲ φωνὴ μακαρίῳ ποτὲ
αἱ μεταβολαὶ λυπηρύν' ᾧ δ' αἰεὶ κακῶς
ἔστ', οὐδὲν ἀλγεῖ, συγγενῶς δύστηνος ὢν.

The same sentiment is expressed in *Tronades* 634. Thucydides, iv. 55, says that the Lacedaemonians, under a sudden reverse of fortune, fell into despondency, ἐκ τῆς πρὶν ἀθλείας τοῦ κακοπραγεῖν

l. 421. αὐτό, Badham's emendation for αὐτά. He compares the proverbial phrase αὐτὸ δείξει, 'the facts (result) will show.' Here Menelaus appeals to the simple fact of his being clad in cast-off rags, as an evidence of his destitute condition. Aristophanes, in a well-known pas-

NOTES, LINES 397-440.

sage of the *Acharnians*, 412, etc. ridicules Euripides for exhibiting his heroes in tatters, instancing the plays of *Telephus*, *Bellerophon*, *Oeneus*, etc.

l. 426. τοῦς, etc., sc. κρίψας from line preceding, and supply αὐτοῖς before φυλάσσειν (Hermann).

l. 427. λέχη = γυναῖκα, as in l. 784. Cp. *Med.* 594 γῆμαί με λέκτρα βασιλέων.

l. 428. νοστῶ, 'I am come,' as in l. 474, not as usual, 'return.' So in *Soph. Phil.* 43 ἐπὶ φορβῆς νόστον is 'journey in search of food' This is probably the primary sense of the word from its connexion with νεῖσθαι.

l. 430. θριγκοῖς, etc. Cp. l. 70.

ll. 432 434 ἐλπίς, etc. Badham condemns these lines as 'trita et insulsa;' but they are after Euripides' manner, and are almost necessary to excuse the boldness of Menelaus in going to a palace, rather than to an ordinary house, under the circumstances. In l. 434 supply of οἰκοῦντες before ἔχοιεν, from δόμων to be understood with μὴ ἐχόντων, i.e. 'from houses which have no store they (the inmates, could furnish nothing.'

ll. 437 514. PORTRESS (appearing at the half-opened gate). 'Who is there? begone! no Greek enters here.' MENELAUS. 'A shipwrecked sailor. Prythee let me in, and announce my presence to thy lord.' POR. 'No use, I say; begone, ere force compel thee. But why these tears?' MEN. 'The remembrance of better days grieves me. Tell me, what land is this?' POR. 'Egypt. Proteus was its king, now his son reigns, a sworn enemy to Greeks.' MEN. 'Why so?' POR. 'Helen is the cause, the daughter of Zeus, who dwells here.' MEN. 'Helen here? whence and when came she?' POR. 'From Sparta, ere the Greeks went to Troy But I pray thee depart, lest the king find and slay thee.' (Portress retires within the palace, closing the door in his face) MEN. 'What strange tale is this? Helen, daughter of Zeus! from Sparta too! It cannot be my Helen; 'tis a mere coincidence of names. But I'll not stir. Surely the king will admit me and give me sustenance; for who so famous as I? To beg is indeed hard, but sore need compels me.'

l. 438. μή = οὐ μή, the οὐ being repeated, from preceding line—'Will you not move off, and will you (lit. 'will you not not') give trouble still?'—equivalent to a command and a prohibition respectively. Here the μή negatives its own verb παρέξει, and the οὐ = *nonne*? For οὐ μή expressing a stronger negative see l. 292 n.

l. 440. οἶσιν, plural, because Ἕλλην means one of a nation = *unus e Graecis*, *quibus*, etc. Cp. *Orest.* 910 αὐτουργός, οἵπερ καὶ μόνοι σωζουσι γῆν, *Hom. Od.* xii 97 κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη.

HELENA.

l. 440. ἐπιστροφαί = *hospitium*, 'dealings' or 'converse,' from ἐπιστρέφεισθαι in the sense of *versari*. Cp. δωμάτων ἐπιστροφάς Aesch. *Sept. c. Theb.* 644.

l. 442. 'By all means, I'll submit; only relax your ire.' ἔξεστι is a formula of acquiescence (Paley).

χόλου is Clark's suggestion for λόγον, which could only mean 'relax your harsh language,' and this does not agree well with καλῶς λέγεις, unless the latter be ironical. Pflugk renders it 'let me speak,' *admitte sermonem*, but this should rather be πάρες λόγον. Cp. *Med.* 456. For other emendations see Crit. Appendix.

l. 445. μὴ προσείλαι χεῖρα must mean, 'do not push your hand against me,' *ne admove pignum* (Hermann); not, 'do not repel *my* hand,' as Bothe takes it. Heath says, *ne pignum comprimās*, 'do not clench your fist.' The action would be natural enough, but it is doubtful whether προσείλαι can mean this. Paley's suggestion, χεῖρί, 'with your hand,' is very plausible.

l. 448. The reading ἄρα avoids the necessity of constructing ἄν with the fut. infin., a rare, and in most cases a doubtful construction. The position of γέ, if it is intended to emphasise πικρῶς, is unusual; but it may very well go with οἶμαι = 'I rather fancy,' meaning of course that she is quite sure of the fact.

l. 449. γένος, etc., οἱ εἰσὶ from ξένος. Cp. l. 440 n. Klotz compares Cic. *Brutus*, ch. 35 'Epicureus, minime aptum ad dicendum genus.' Strangers were considered to be under the special protection of Zeus Xenius, πρὸς γὰρ Διὸς εἰσὶν ἅπαντες ξεῖνοί τε πτωχοὶ τε Hom. *Od.* vi. 207, 208.

l. 452. ὀχληρὸς, etc. So Enripides in the famous scene of the *Acharnians* (which somewhat resembles this one) says to Dicaeopolis, ἴσθ' ὀχληρὸς ὢν δόμοις.

l. 456. πρὸς τί; 'wherefore?' better than the MS. πρὸς τίνα; 'to whom?' i.e. 'whom do you expect to pity you?' This is clearly shown by the answer of Menelaus.

l. 458. Pflugk sees a *double entente* in δάκρυα δώσας, i.e. 'make your friends sorrowful,' as well as 'go weeping to your friends.' But she appears simply to mean, 'bestow your tears upon your friends, not on me.'

l. 461. οἴ, exclamatory, 'to what a land!' not 'to what land?' (ποι), a question already asked and answered.

ἄρα = 'it seems,' marking a sudden discovery. Cp. l. 616 n. Menelaus says in effect—'To think that I should have sailed so far out of my course!' but the portress supposes him to be disparaging the land of Egypt.

l. 464. Cp. *Alkestis*, 417 n.

NOTES. LINES 440-508.

l. 465. *ὄντινα*, etc., 'this king you call Proteus (l. 469), whoever he may be.'

The absurdity of the woman's saying that Proteus *lived* in the palace, and afterwards explaining that he was dead, did not escape Aristophanes. See the parody of this scene in the *Thesmophoriasusae* reprinted at the end of this volume.

l. 469. *ἥς ἐπηυρόμην ἐγώ*, 'of which I felt the consequences,' i. e. 'why should I be affected by any affairs of his?' He refers of course to the uncivil treatment he had just experienced.

l. 475. *λέχος*, 'my wife,' as in l. 427. See l. 424. This line is spoken as an 'aside.'

l. 478. *τύχη*, etc. This, referring to the designs of Theoclymenus upon Helen, is what Menelaus calls an *αἶνιγμα* in l. 788. The portress could not have revealed the fact here without precipitating the catastrophe.

l. 479. Cp. Soph. *Aias* 24 *καιρὸν δ' ἐφήκεις*, At. *Ach.* 23 *ἄωρον ἤκοντες*. The accus. is adverbial, = *εἰς καιρὸν* or *καιρίως*. So *μήκος*, 'at length,' Soph. *Ant.* 446

l. 481. *οὐχ ὅσον* = 'although,' lit. 'not in proportion to the harsh words I am forced to use.' Cp. *Troad* 864 *ἤλθον δὲ Τροίαν οὐχ ὅσον δοκοῦσάι με γυναικὸς οὔνεκ'*, *ἀλλά*, etc. So *οὐχ ὅτι*, *οὐχ ὥς* = 'notwithstanding'

l. 484. *ἐκ τῶν πάροιθεν*, etc., 'after,' i. e. 'besides, my former misfortunes this is an additional piece of ill luck.'

l. 489. So in *Bacchae*, 466, Pentheus, hearing of an Asiatic Dionysus said to be a 'son of Zeus,' exclaims *Ζεὺς δ' ἐστ' ἐκεῖ τις, ὃς νέους τίκτει θεούς*;

l. 491. *εἷς γάρ*, etc., i. e. 'I know of only *one* Zeus, and he is in heaven.' *ἀνὴρ* in l. 490 is emphatic.

l. 493. *καλλιδόνακος*. Cp. ll. 208, 349. Theognis calls the Eurotas *δονακοτρόφος*.

l. 494. *ἄπλοῦν* with *κλήζεται*, 'is celebrated singly,' i. e. there is only one of that name known.

l. 497. *εἴξασιν*, the more usual *personal* construction for the impersonal (*έοικε*). So *ἄξιός ἐμι* for *ἄξιόν ἐστί*, etc. This anomalous form of the 3rd pl. of *έοικα* occurs also in *Iph. Aut.* 848 and in Plato.

l. 500. *τὸ δεινὸν προσπόλου*, 'the alarm of a (mere) servant.' The absence of the article shows that this is meant; the rule being that the noun in the genitive has the article, when the other noun has it.

l. 505. For variations of reading see Critical Appendix. In the next line *έχα* = *παρέχει*, the subject being *τὸ προσμένειν*.

l. 508. *ἐνδιδῶ π. μαλθακόν*, *si nite quid ostenderit*. Cp. Hdt. iii. 51 *μαλ ακόν ἐνδιδύναι*, 'to show signs of relenting,' also *Androm.* 225 *ὥς σοι μηδὲν ἐνδοίην πικρόν*.

HELENA.

l. 509 τῆς νῦν, etc. There is no insuperable objection to the genitive here, though πρόσφορον usually takes a dative. In the passage cited by Paley from Aesch. *Chalc.* 697 μακρὰς κελεύθου may, as he observes, be construed with ἡμερέοντα, and not with τὰ πρόσφορα. Possibly the right reading is ταῖς νῦν παροίσις συμφοραῖς.

l. 513. σοφῶν ἔπος, perhaps in allusion to the saying of Simonides, ἀνάγκη δ' οὐδὲ θεοὶ μάχονται. Thales also is reported to have said ἰσχυρότατον ἀνάγκη, κρατεῖ γὰρ πάντων. Cp. *Alc.* 965.

The Chorus, who had left the stage with Helen (l. 385) to hear the answer of Theonoe, now return with the news that Menelaus is alive.

l. 516. χρήζουσ' ἐφάνη = φανερώς ἔχρηστε. The forms χρήζειν (= χρᾶν), 'to give an oracular response,' and χρήζειν, 'to desire,' are distinguished by grammarians, though they are doubtless originally one. The radical idea in χρᾶ-ω is 'to supply a want' (hence χρῆ, χρέων, etc.), and in the active voice its meaning was almost confined to that of an oracle giving the required answer, while the middle, χρᾶσθαι, had the general sense of 'to use,' besides the special one of 'consulting' an oracle.

l. 518. μελαμφαῖς ἔρεβος, a sort of *oxymoron* (ll. 213, 363), 'a land of gloom whose light is darkness.' Cp. κελαινοφαῖς ἔρεβος *Ar. Ran.* 1331.

l. 522 ψαύσειεν, the regular opt. after the past tense χρήζουσ' ἐφάνη. But in l. 518 we have the direct and graphic pres. ὄχεται, according to Greek usage. Cp. Xen. *Anab.* ii. 2-15 ἤκον λέγοντες ὅτι οὐχ ἰππεῖς εἰσίν, ἀλλ' ὑποζύγια νέμονται.

l. 524. ἀφίλος φίλων, a common pleonasm, the adj. expressing simply 'bereft of,' 'without,' etc. Cp. ἄτεκνος παῖδων *Bacch.* 1304, χώρας ἀοίκους *Elect.* 1130, ἀψόφητος κωκυμάτων *Soph. Aias* 321, etc.

l. 526. πόδα χρίμπτόμενος, like βαίνειν πόδα, etc. So πόδα πεζεύων *Alc.* 869. The verb χρίμπτεσθαι usually takes a dative; here the construction (παντοδαπὰς ἐπὶ γᾶς, is probably due to the instrumental dative κώπῃ following. In Theocritus, *Id.* xxv. 144, it is followed by πρὸς with acc., χρίμψασθαι ποτὶ πλεῦρα. Note the emphatic threefold repetition of γᾶς in ll. 522, 525, 527.

l. 528. Helen now returns to her station at the tomb of Proteus (l. 64)

ll. 528 596. HELEN. 'Theonoe has spoken. Menelaus is alive; but a wanderer, tempest-lost with the remnant of his crew. O that he might appear! (Seeing the stranger) Who is this? some ruffian surely, sent by the king to force me from my shelter!' MENELAUS. 'Why flyest thou? stay! no villain thief am I.' HEL. 'Thou seemest one by thy dress; who art thou, then?' MEN. (aside. 'What a likeness! (To Helen). Of what nation art thou?' HEL. 'A Greek.' MEN. 'Thou resemblest my Helen.' HEL. 'And thou Menelaus. I know not what to say.' MEN. 'A hapless wretch is he thou namest.' HEL. 'Come to the arms

NOTES. LINES 509-555.

of thy wife.' MEN. 'Unhand me! I have but one wife, she is yonder in the cave.' HEL. 'Thou hast no wife but me: do not thine own eyes tell thee true?' MEN. 'I see thou art most like her—but then that other one?' HEL. 'I never went with thee to Troy; 'twas a phantom formed of air, the work of a goddess, even Hera.' MEN. 'Incredible! (makes signs of departure) Farewell!' HEL. 'Wilt thou leave me thus? must I lose thee after all, my husband, nor see my home again?'

ll. 530, 531. The repetition of the same idea in φάει, ζῶντα, φέγγος εἰσορᾶν is no mere tautology, but expresses Helen's rapture at the good news—'he lives, he sees the light, the bright light!' Otherwise φάος ὁρᾶν = simply ζῆν.

l. 531. ἄμῶν, one of the few Doric forms retained in Tragic dialogue. Ἄμῶς (or ἄμῶς) is Doric for ἡμέτερος, but is used for ἐμός in tragedy, as ἡμεῖς for ἐγώ Cp. ἐμός for ὑμέτερος in Homer and Pindar.

l. 533. ἀγύμναστον Cp Verg Aen. iii. 182 'Iliacis exercite fati'

l. 535. σωθήσεται, 'will get safely home.' She had been told that Menelaus would come to Egypt (ἤξειν), but his further destiny was unknown to her.

l. 540. ὅς μοι, etc., i. e. 'whose coming I long for,' the question πόθ' ἤξει; being equivalent to a desire. Or is a correction for ὡς (see Crit. Appendix).

l. 541. Helen now spies Menelaus lurking about, and thinks he is some emissary of Theoclymenus, sent to take her by force.

κρυπτεύομαι = *insidius captor*, being the passive of κρυπτεύειν in the sense of *insidiari*. Cp. κρυπτεύουσι Bacch. 888

l. 542. ἀσέπτου. See note, *ad fin* on the doubtful line 9 ὅτι δὲ θεοὺς σέβαν, etc.

l. 543. βάσχη θεοῦ, i. e. with all speed, like a frenzied Bacchanal, such as is described in *Bacchae* 1090, etc.

ἤξαν πελείας ἀκύτῃτ' οὐχ ἥσσονες
ποδῶν ἔχουσαι συντόνοισι δρομήμασι.

l. 546. σὲ τήν, etc., with λέγω omitted, 'thou there,' etc. Cp. Soph. *Ant.* 441 σὲ δὲ, σὲ τήν νεύουσιν ἐς πέδον κᾶρα.

δρεγμα ἡμιλλημένην, 'reaching with fearful effort towards.' Cp. ll. 165, 356 n.

l. 547. ὀρθοστάτας, 'upright pillars' supporting the tomb, called ἐμπύρους, because victims were burnt thereon, to propitiate the daemon of the departed. But another meaning of ὀρθοστάτης was a funeral cake, hence Musgrave renders it here *placentas in ignem coniectas*.

l. 552. τιράννοισι, referring to the king alone, but plural, according to common usage, to mark royal dignity. So βασιλεῦσιν, δεσπόταις *Alc.* 132, 138, and see note on 132 of that play.

l. 555. φόβου after μεθείσα, intransitive as in Homer μεθίεναι ἀλκῆς

HELENA.

πολέμου, etc. So ἀνέναι with gen., as ἀνὲς χόλον in present text of l. 442, ἀνίης μωρίας *Med.* 456. [Hermann, objecting to this construction, reads φίβους.]

ll. 557 566. See this passage quoted in Ar. *Thesmoph.* 905, etc., with a parody on the end of l. 564 ὅσα γ' ἐκ τῶν ἰφύων.

l. 560. θεός γάρ, etc. Cp. Aesch. *Choeph.* 50 τὸ δ' εὐτυχεῖν, τὸ δ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον. Musgrave cites Pliny, *N. H.* ii 7 'Deus est mortali juvare mortalem.' Euripides deifies many abstract terms, as λήθη *Orest.* 213, τυραννίς *Phoen.* 506, αἰδώς *Ion* 337, etc. Hence Aristophanes calls him a worshipper of 'strange gods,' *Kanac* 889.

l. 567. ποίας δάμαρτος, 'wife indeed!' This use of ποίας is colloquial, and frequent in Aristophanes, as ποίου βασιλέως; *Ach.* 63.

l. 568. The pres. δίδωσι implies permanence of effect, 'whom Tyn-dareus gave you, and who is still yours.' Klotz compares *Med.* 955 ὃν ποθ' Ἥλιος πατήρ δίδωσιν, Verg. *Aen.* ix. 266 'cratera antiquum, quem dat Sidonia Dido.'

ll. 569, 570. φωσφόρε, because Hecate was identified with Selene (Luna). Menelaus addresses her by this title, because he desires 'kindly visions;' otherwise she was believed to send spectres, and Helen assures him that she is not one of these 'attendant phantoms' (πρόσπολοι) of the goddess. The title Ἐνοδία refers to the worship of Hecate at cross roads, hence *Trivia*. Cp. ἐνοδίαν θεὸν Soph. *Ant.* 1199. In the *Ion*, 1048, she is invoked as Εἰνοδία, the director of nightly visions.

l. 573. ἦν, a constr. ad sensum, since λέκτρον = 'wife,' so λέκτρα Λήδας, ἄν, etc., l. 637.

l. 577. τὸ δὲ σαφές, etc., 'the certainty [that my true wife is in the cave] robs me of you' (Hermann; not 'certainty fails me,' as Schneider takes it. Better perhaps 'robs me of the pleasure of thinking so' (δοκεῖν above).

l. 578. The MS. reading is corrupt (see Crit. Appendix). That in the text is Paley's, and will mean—'What need of this certainty? Who can be plainer to you than I am?'

l. 581. ἐκεῖ νοσοῦμεν, 'this is my difficulty.' The sense of νοσεῖν was extended from bodily ailment to every kind of suffering or mishap. Cp. l. 1607, *Med.* 16 νοσεῖ τὰ φίλτατα = 'dearest relations prove unkind.'

l. 583. καὶ τίς; - 'but who?' or 'and pray who?' etc., indicating surprise. So καὶ πῶς; etc. as distinguished from πῶς καί; etc. where the καί means 'also.' See note on *Alc.* 142.

ἐξεργάζεται, as implying the agent along with Hera, and not the mere material, confirms the reading ὕπο in l. 34, where see note.

l. 586. Ἦρας, sc. πλασάσης, with διάλλαγμα in apposition to the sentence, 'as a substitute.'

l. 587. πῶς ἂν ἦσθα; etc., 'how could you have been here?' etc., i. e.

NOTES. LINES 557-613.

'you must then have been in two places at once.' Of course this does not follow from Helen's account, rather the reverse, but Menelaus really discredits her story, and clings to the belief that the real Helen went to Troy (l. 593), nor is he convinced until the Messenger has told his tale (l. 621).

l. 589. With the MS. reading *λύπας*, *ἅλῃς* is adverbial - 'I have sorrows enough.' Hermann, adopting *λύπης*, says that *ἅλῃς ἔχειν τι* must mean 'to be content with a thing,' as *ἅλῃς τὸ μητρὸς αἶμ' ἔχω* Orest. 1039. But this surely depends upon whether the thing be desired or not, since *ἅλῃς* by itself implies satisfaction, hence *λύπας* may stand. Klotz compares '*satis consilium habere*' Cic. *ad Atticum* xii. 50.

l. 590. *κενὰ λέχη*, i.e. 'thy phantom wife.'

l. 593. *τοῦκεῖ*, at Troy; i.e. 'you will never convince me in the face of all that I suffered there for the true Helen's sake.'

Here Menelaus retires a short space from the tomb and meets the Messenger.

Enter MESSENGER (ll. 597-609). '*I come from thy friends yonder, bearing strange tidings. Thy wife is gone, vanished into air, and saying as she went,—“Vain are all your toils; by a semblance have ye been beguiled, and Helen, though guiltless, must bear the blame. I go whence I came, to the sky that gave me birth.”*' (Espying Helen) '*Art thou here, daughter of Leda, after all? but thou shalt not delude us any more.*' MENELAUS. '*All is plain now; my wife is restored.*' HELEN. '*Dearest husband, what joy is mine!*' MEN. '*Together let us rejoice, since heaven hath blest our lot. But how camest thou hither?*' HEL. '*'Tis a sad tale. Hermes brought me hither, at Hera's bidding, leaving a phantom in my stead, and bitter woe behind—Ah me! my mother!*' MEN. '*What meanest thou?*' HEL. '*Dead, by her own hand, all for my shame!*' MEN. '*And Hermione?*' HEL. '*An outcast from wedlock, childless through me. I too was thrust out from my home, an alien from my kindred and from thee.*'

l. 601. *θαυμάστᾳ*, object of *ἔχων*, i.e. 'the tale I have to tell is more marvellous in fact than even in the recital;' *mira non tam dicta quam re nuntians* (Pfugk). The part. *ἔχων* continues the speech from l. 599 without heeding the question of Menelaus, and shows the breathless excitement of the Messenger. For the proposed emendations of Scaliger, Hermann, and Clark see Cnt. Appendix.

l. 607. *σεμνόν*, 'consecrated,' as caves usually were, to some sea-god or nymph.

l. 610. *ἔθνήσκετε*. Note the force of this imperf.—'were dying' in constant succession all the while the war lasted.

l. 613. *τὸ μέρσιμον σῶσασα*, 'having kept,' or 'fulfilled my destiny,' i.e. the time allotted me on earth.

πατέρ' ἱς οὐρανόν, 'to the sky that formed me,' see ll. 34, 583.

HELENA.

Others, with less probability, take *πατέρα* separately, 'to my father, Zeus.' It was Hera, not Zeus, who created the phantom.

l. 616. Here the Messenger first perceives Helen, and thinks she is the same person he has just seen carried aloft. So he exclaims, 'here you are after all' (*ἄρα*)! For *ἄρα*, indicating surprise, cp. l. 461 n., and Soph. *Phil.* 966 *ὅδ' ἦν ἄρα*, 'tis he, it seems!' In such phrases we use the pres., the Greeks the imperf., i. e. 'you were there all the time.' The touch of comedy in this scene is unmistakable.

l. 618. *ἡγγελλον* (imperf.), 'I was just telling them.'

l. 619. *κερτομεῖν*, 'to reproach,' 'jibe,' Lat. *exprobrare*. [The derivation is probably not from *κέρω τέμνειν*, but from root *κερ* in *κείρω κεραιζέω*, etc. = *shear*, hence 'destroy,' 'devastate,' etc. The added *τ* is also, according to Corssen, found in *cutt-us*, *cortex*, etc., and in Sanscrit *kart*, 'to cut'] The sense here is, 'you shall not again have cause to reproach us with having had our trouble for nothing.'

l. 622. *τοῦτ' ἔστ' ἐκείνο*. Cp. Verg. *Aen.* iv. 675 '*hoc illud, germana, fuit*.'

l. 623. *ὦ ποθεινὸς ἡμέρα* = 'o diem optatam,' *ᾧ* with the nom. marking an exclamation rather than an address. So *ὦ μέλεος ἀμέρα* l. 335.

l. 625. *ὁ μὲν χρόνος*, etc., i. e. 'the time of sorrow has been long, but the joy is come at last.'

ll. 627, etc. Hermann's criticism on this passage is a just one. 'Carmen, cujus hic fit initium, etsi non effugit risum Aristophanis in *Thesm.* 913, etc., eximia arte compositum est.' He goes on to observe that Menelaus was a hero and a king, who had long been inured to hardship and had now to rejoice simply in having found his true wife in place of a phantom, and is less excited by the discovery than Helen, who had regained a long lost husband and now saw a prospect of escaping the hated union with Theoclymenus. Hence Menelaus uses for the most part the graver iambic metre, while Helen's agitation is expressed in hurried 'dochmiacs.' Hence also there is no regular antistrophic system throughout, but only the beginning of one in ll. 632 and 637. Cp. *Ion* 1441 etc., where the contrast between Creusa's emotion and Ion's calmer state of mind is illustrated by a similar metrical arrangement; also *Alc.* 244, etc.

These dialogues in mixed metre between two actors were called *ψῆδαι ἀπὸ σκηνῆς*, as distinguished from the *κομμός*, in which the Chorus took part, and which was entirely lyrical.

l. 629. *ἐν μακρῇ*, etc. = *διὰ πολλῶν ἡμερῶν*. Cp. *ἡλίους μυρίους* l. 652.

l. 630. *ἐν μέσῳ λόγους*, i. e. questions to ask about what has happened since we last met. See ll. 661, etc. All this recognition scene may be compared with the similar one between Iphigenia and Orestes, *Iph. in T.* 827, etc.

NOTES. LINES 616-675.

l. 633. ἀνεπτέρωκα, 'I ruffle up' (Paley). The verb commonly means 'to flutter with excitement,' as in *Suppl.* 89 φύβος μ' ἀνεπτεροῖ, lit. 'to raise the wings,' Aristophanes, *Aves* 1436, etc., indicates this use of the term.

l. 636. οὐκ ἐμέμφθην, another instance of *meiosis* = ἐπαινῶ τὴν τύχην or the like. Cp. l. 221 n.

l. 637. τὰ τῆς Διὸς τε λέκτρα, 'my marriage with the daughter of Zeus,' etc., i. e. 'my wife, the daughter,' etc. Hence ἄν follows by 'sense construction.' Cp. l. 573 n.

l. 639. ὑπὸ λαμπάδων, 'by torchlight.' So ὑπ' αὐλοῦ, ὑπὸ συρίγγων, etc., denoting an accompaniment. Torches were carried by relatives in the nuptial procession; cp. *Phoen.* 344 πυρὸς φῶς νόμιμον ἐν γάμοις. In *Ar. Pax* 1314, etc., the whole ceremony is described, δᾶδας τε φέρειν καὶ συγχαίρειν καπιχορεύειν.

The κόροι Λεύκιπποι are of course Castor and Pollux (l. 205).

l. 641. ἐνδόσφισαν, sc. ἄν from l. 639, if σ' ἐμοῦ be omitted.

l. 644. τὸ κακόν, etc., 'the evil which has turned to good,' i. e. the shipwreck which brought him to Egypt.

l. 647. The sense is, 'our interests are one, and we must rejoice together.' For the phrase οὐχ ὁ μὲν, etc. = ἀμφω οἱ πάντες, Pflugk cites a saying of Phocylides about the Leriens, Λέριοι κακοί, οὐχ ὁ μὲν δὲ δ' οὐ.

l. 650. ἔχομεν ἔχομεν, etc. For this favourite reiteration see note on l. 195. Here however it has a marked effect.

l. 651. πολυετῇ, 'after many years,' as in *Orest.* 473 πολυετὴς σε σωσμένος. It is an adjectival idiom like χρόνιος οἱ σκοταῖος ἦλθεν. Menelaus was not an old man at this time.

l. 653. τὰ τῆς θεοῦ, i. e. Hera's trick in the matter of the 'phantom Helen.'

l. 654. χαρμονᾷ for MS. χαρμονά) = *prae gaudio* (Hermann)

l. 660. ἀρχάν, 'the beginning' of my tale.

l. 664. ἀπέπτυσσα = *abominor*. For this use of the aor. (also κατεδάκρυσας l. 673), cp. l. 348 n.

The μὲν suggests some such clause as ὅμως δὲ λείψω, which Helen might have added, only Menelaus anticipates her.

l. 666. ἐπὶ λέκτρα, sc. ἀπεστάλην l. 661

In the next two lines there is a play on the double sense of πτεροσθαι with κώπας and ἔρωτος, 'speed of winged oar and fluttering desire.' Cp. πέτομαι δ' ἐλπίζω *Soph. Oed. Tyr* 487 Perhaps, as Paley suggests, there is a further allusion to Eros, as a *winged* god, accompanying the fugitives.

l. 673. Note the change of tense in κατεδάκρυσσα (see above, l. 664), and ὑγραίνω = 'my eyes are *still* wet with tears.'

l. 675. χερῶν σου. See on l. 516.

HELENA.

l. 676. λουτρῶν, etc. Cp. *Androm.* 284. etc., ταὶ δ' ἐπεὶ ὑλόκομον νόσος ἤλιθον, οἵρειάν τιδάκαν νύσαν ἀγλᾶντα σώματ' ἐν ῥοαῖς, also *Iph. Aut.* 1294. etc. ἀμφὶ τὸ λευκὸν ὕδωρ, ὅθι κρῆναι Νυμφῶν κεῖνται, etc. Since the object of this bath was to heighten their charms in preparation for the coming judgment, the poet adds ἐνθεν ἔμολεν κρίσις, the award of Paris being the final result.

l. 679. For other readings see Crit. Appendix. According to the text it will mean (literally), 'Did Hera make the matter of the trial part of your misfortunes?' i. e. work it into your misfortunes. [R. E.]

l. 681. Πάριν explains Κύπριν in the previous line, since to take Helen from Paris was to take her from Cyprus, who had promised (ἐπένευσεν) her to him as his wife. Cp. ll. 28, 885.

l. 684. There is no need to supply any verb with πάθεα, such as ἔδωκε or ἐγένετο. Her passion makes Helen incoherent, and she pauses abruptly to speak of her mother's fate, of which Teucer had told her (l. 136).

l. 687. αἰσχύνω (Hermann), 'for very shame.' Cp. l. 202. The MS. reading αἰσχύναν would refer it to Helen, as an 'ill-wedded reproach,' like δύσγαμον αἰσχος *Troad.* 1114.

l. 688. ἔστιν βίος is, as Badham observes, a strange phrase for 'is she alive?' The answer too of Helen points rather to Hermione's condition in life, than to the mere fact of her existence. Badham proposes τίς μοι for ὦ μοι. With the present reading ἔστιν (thus accented) is emphatic, lit. 'is her existence a fact?'

l. 690. γάμον ἄγαμον Cp. l. 213 n.

l. 692. τάδε refers, not to what immediately precedes, but to Hera's work in the substitution of a phantom for Helen.

καὶ σὲ . . . τε, 'thee also . . . and etc.,' not 'both thee . . . and,' which would be τε . . . καὶ

l. 696. Take οὐ λιποῦσα with ἐπ' αἰσχροῖς γάμοις, since Helen did leave her home, though not for the supposed evil purpose.

l. 698. τὸ λοιπὸν qualifies εὐδαίμονος adverbially, 'happy in the future.'

ll. 700-760. MESSENGER (interposing). 'Let me share your joy; yet I am perplexed: was it for a shadow we fought, and is this thy wife? Wondrous are the ways of the god and sudden the changes that he brings, turning your sorrow into gladness and retrieving thy fame, O Helen! I remember your marriage day, the torches and the festal throng; for slave though I am, my heart is free, and my master's joy is mine.'
 MENELAUS. 'Oft hast thou shared our toil; be thou partaker of our good fortune. Go, tell our friends the news, and bid them await the issue.'
 MESS. 'I will do thy bidding.—Fools are we to trust in lying omens and vain words of seers. Not Calchas nor Helenus found out the truth, though men were dying on the field at Troy. What need of sooth-

NOTES. LINES 676 733.

saying, with the gods to hear our prayers, and sound judgment for our guide ?'

l. 700. πρόσδοτε, plural, because, although the Messenger addresses Menelaus principally, as his own master, he means that both are to gratify him. Cp. Soph. *Antig.* 1104, where the address is to Ismene and Antigone, but chiefly to the latter; also Hom. *Od.* xii. 82 νῆα παρὰ γλαφυρὴν ἰθύνετε, παῖδιμ' Ὀδυσσεῦ. But the reading is uncertain. See Crit. Appendix.

l. 703 βραβεύς, 'witness' (Lat. *arbiter*, as in the phrase *remotis arbitris*) from original idea of being *present* as an 'umpire.' For the masc. form applied to a woman cp. l. 280 n.

l. 707 ἄλλως, *frustra*, as in *Med.* 1030 ἄλλως ἐμύχθουν, and often elsewhere. Or 'merely,' as in Soph. *Phil.* 947 εἶδωλον ἄλλως.

l. 712. δυστέκμαρτον, 'inscrutable.'

ἀναστρέφει, 'varies' men's fortunes, lit. 'turns them up and down,' bringing good or ill to different people, and to the same man at different times.

l. 714. αἰθις, not 'afterward,' as Pflugk explains it, but 'again' (as we use the word in passing to another part of a subject), i.e. 'in his turn,' or 'on the other hand.' This second clause (ὁ δ' οὐ πονήσας, etc.) is not actually illustrated in the case of Menelaus and Helen, but the consideration of their present good fortune is heightened by contrast with the *supposed* instance of a man who has been ruined after a previous course of prosperity.

l. 715. ἀεὶ, 'present,' or 'for the time being.' Cp. ὁ δὲ ξυντυχῶν *Hec.* 1182, and see note on *Alc.* 700.

l. 717 λόγουσιν, 'in reputation.' Cp. ll. 54, 265, etc., where Helen laments her ill repute as the worst of her misfortunes.

l. 719. The order probably is αὐτόματα τὰγαθά, πράξας ἐντυχέστατα, 'he has his blessings spontaneous, faring most prosperously.' But Klotz takes αὐτόματα πράξας together, 'having achieved it spontaneously,' i.e. 'without effort.'

l. 720. For ἔρα see l. 616 n.

ll. 723, etc. Cp. ll. 639, 640.

l. 728. ὅμως is often transferred to a dependent clause with εἰ, ἔάν, etc. as Soph. *Aias* 15 κἂν ἀποπτος ᾗς ὅμως, or with a participle, as in *Alc.* 935 καίπερ οὐ δοκοῦνθ' ὅμως.

Paley notes this passage as one among many that show 'the humane view Euripides delights to take of the condition of slaves.' Cp. *Med.* 54, *Orest.* 569, *Alc.* 194. In the heroic times they appear as confidential servants, often highly honoured; yet even Homer, *Od.* xvii. 322, says that 'Zeus robs a man of half his virtue, when the day of slavery overtakes him.'

l. 733. ἀκούειν = 'obey,' as in l. 1415. So in *Cyclops* 119 Ὀδυσσεῦσσι

HELENA.

asks the Cyclopes *τίνος κλύοντες*; 'who is your master?' and their reply is *ἀκούει δ' οὐδὲν αἰδεῖς οὐδενός*.

L. 734. *παρ' ἀσπίδα*. Cp. *στάντες παρ' ἀσπίδα Phoen.* 1001, *παρ' ἀσπίδα στῆναι Med.* 250.

L. 738. *οἱ ἐσμὲν τύχης*, i.e. 'to what state of fortune we have come.'

Οἷ is for *οὐ* with *ἐσμέν*, as in the so-called 'pregnant' construction of prepositions of motion with verbs denoting rest, e.g. when *εἶναι*, *παρεῖναι*, *κείσθαι*, etc., are followed by *εἰς* with its accusative.

L. 740. *ἀγῶνας*, etc., 'the struggle which, as I expect, awaits me,' i.e. a dangerous one, as it would have been, had the *ruse* not succeeded.

ll. 741-743. Note the difference of mood in *δυναίμεθα*, *σωθῶμεν*, *δυνώμεθα*. 'If we *should* anyhow be able, etc.' (the opt. expressing great uncertainty), 'they are to watch, so that we *may* escape safely, etc., if we can.'

ll. 744-760. Here, as in *Elect.* 400, *Hipp.* 1059, *Iph. Aul.* 957 (if genuine), Euripides indulges in invective against soothsayers (*μάντις*). Even in Homer the same sentiment is expressed in the famous address of Hector to Polydamas, *Il.* xii. 237, etc. But at this time especially, B.C. 413, the feeling was strong against them at Athens, because of the disastrous issue of the Sicilian expedition, which the soothsayers had been foremost in recommending. Thucydides, v. ii. 1, states this expressly—*ἀργίζοντο τοῖς χρησμολόγοις τε καὶ μάντεσι, καὶ ὅπως τι τότε αὐτοὺς θειάσαντες ἐπήλπισαν ὥς λήψονται Σικελίαν*.

ll. 746, etc. The various kinds of divination, which Prometheus is said to have taught to men, are enumerated in Aesch. *Prom.* 492, etc. The phrase *ὕγιε οὐδέν* occurs also in *Bacch.* 262, *Phoen.* 201, *Androm.* 448, 952, always in connexion with current sayings or proverbs. Otherwise it is rather a colloquial phrase, hardly suited to tragic dignity. Sophocles has it once, in *Phil.* 1006, Aeschylus not at all (Sandys on *Bacch.* 262).

L. 748. *τὸ καὶ δοκεῖν*, 'the very notion that' Paley).

L. 752. *οὐκ ἤβούλετο*, sc. *αὐτοὺς σημῆναι*. This excuse would satisfy the popular mind in most cases, and was no doubt sometimes offered by the soothsayers, just as in 'spirit *séances*' at the present day manifest errors in the supposed revelations are ascribed to wilful deception on the part of the answering 'spirit.'

L. 753. *τοῖς θεοῖσι χρή*. This is a plausible inference; but what if it be the will of the gods that men should approach them through specially accredited ministers? This is at any rate the principle which underlies the whole system of priestly functions.

L. 755. *ἄλλως*, 'simply.' Cp. *ἄλλως πόνος* l. 1421, also l. 707 n.

δέλεαρ βίου means a bait alluring men by promises of wealth and ease. Mr. Verrall, on *Med.* 194, shows by several instances that *βίος* and *βίωτος* often have the sense of *luxurious* living, i. e. nearly = *πλοῦτος*.

NOTES. LINES 734-771.

l. 756. ἀργὸς ἄν. Cp. *Elect.* 80,—

ἀργὸς γὰρ οὐδεὶς θεοῦ ἐχὼν ἀνὰ στόμα
βίον δυνάτ' ἂν συλλέγειν ἄνευ πόνου.

l. 757. γνώμη, 'sound judgment' (Paley). Pflugk quotes from Menander,—

ὁ πλείστον νοῦν ἔχων
μάντις τ' ἄριστός ἐστι σύμβουλος θ' ἄμα.

EXIT MESSENGER. ll. 761-864. HELEN. 'So far all is well Tell me now of thy journeying from Troy' MENELAUS. 'The tale is long; why should I grieve thee by the recital, and renew my pain?' HEL. 'At least say how long thou hast been a wanderer.' MEN. 'Seven years, besides the ten at Troy.' HEL. 'A long while indeed! and now thou art come to thy death, for the king will slay thee.' MEN. 'How so? what have I done?' HEL. 'Thy coming hinders my marriage.' MEN. 'With whom? Has any one dared —?' HEL. 'Yes, the king, even the son of Proteus' MEN. 'And hast thou yielded?' HEL. 'I am yet virgin, save for thee.' MEN. 'How can I know this?' HEL. 'This altar tomb hath been my sanctuary. But flee this land!' MEN. 'And leave thee here? 'twere a coward's act indeed!' HEL. 'Thou canst not slay the tyrant; our only chance is to keep thy coming secret' MEN. 'Who will tell him of it?' HEL. 'There is one within, his sister Theonoe, who knows all things. She must be won to our side, I will entreat her.' MEN. 'What if she refuse?' HEL. 'Then thou must die, and I be wedded perforce' MEN. 'Ah, traitress!' HEL. 'I swear to die with thee.' MEN. 'Thy hand upon it! if needs be, we will die together. But it shall go hard with the tyrant ere I yield.' HEL. 'Too late, alas! we are lost; for yonder comes Theonoe.'

l. 761. δαῖς = hucusque. Cp. *Med.* 1224, *Ion* 56, among several passages. Porson on *Orest.* 1679 says, 'vox δαῖρα, quae plerumque locum significat, etiam de tempore ponitur.'

l. 766. φθοράς, 'losses' by shipwreck, a special sense of both noun and verb. Cp. ναυτίλους ἐφθαρμένους *Iph.* 7. 276. Hence φθίρεισθαι, 'to be lost' or 'to wander,' l. 774.

l. 767. Nauplius (μονοκαπὸς ἀνὴρ l. 1128), in revenge for the death of his son Palamedes, lighted a false beacon fire on the island of Euboea, which caused the destruction of many Greeks.

l. 769. σκοπιᾶς, etc. The 'watch-tower of Perseus,' near the spot where he is said to have slain the Gorgon Medusa, was a promontory on the extreme west of the Delta of the Nile. Hdt. ii. 15.

ἐμπλήσσαιμι, without ἄν, this being continued from λέγοιμ' ἄν l. 766; or perhaps (as Paley says), it depends on the following ἄν in the next line.

ll. 770, 771. λέγων, etc., 'by telling you my tale of woe I should add to my sorrow, besides what I have already suffered,' etc. The imperf.

HELENA.

ἐκαμνον marks the continuance of his distress all the while he was enduring it (πάσχων). Cp. *Hec.* 519, -

νῦν τε γὰρ λέγων κακὰ

τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ὦλλυτο.

(Sc. *ἐτεγξα* with the second clause.) Also Verg *Aen.* 2. 3 'infandum regina, jubes *renouare* dolorem;' and Soph. *Oed. Col.* 363 δις γὰρ οὐχὶ βουλομαι πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.

l. 774. Since ἐφθείρου implies 'wandering' (l. 776), it takes πλάνον as a cognate accusative. For πόντου νότοις cp. l. 129.

l. 775. ἐνιαυσίων ἐτών = 'full years,' ἐνιαυτός signifying the space of a year completed; or 'circling years,' from ἐνιαυτός, a 'period of time.' Cp. Ar. *Ran.* 347 ἐτών ἐνιαυτός. This is in fact the radical meaning of ἐν-ός, ἐν-ιαυτός, Lat. *an-nus*, lit. 'a circle' of time. For the period of Menelaus' wanderings cp. ll. 111, 401 n.

l. 784. λέχη. Cp. l. 427 n.

l. 785. ὕβριν, etc. That Theoclymenus had already made some attempt upon her is implied in ll. 61-64. Hermann understands the present line of some future attempt, but the tense of ἔπλην clearly refers to the past.

l. 788. αἰνιγμα. See l. 478 n.

l. 791. The verb προσαιτεῖν was specially used of beggars. Hence προσαιτῶν = πτωχός, Ar. *Ach.* 428.

l. 792. ὄνομα, sc. πτωχοῦ. This name, from πτώσσειν, 'to crouch' (cp. 1 Sam. ii. 36), expressed the lowest degree of destitution.

l. 805. καταιδού, sc. φεύγειν, 'think it no shame to fly.' Paley renders it 'pity yourself,' but there seems to be no authority for this sense of καταιδεῖσθαι. Helen might naturally anticipate this feeling on the part of Menelaus, which in fact he expresses in l. 808.

l. 807. ἀποκτεῖναι σε = *causam esse, cur tu interficiaris* (Matthiae). Cp. *Orest.* 1463 κακός σ' ἀποκτενεῖ πόσις.

l. 808. ἄρα marks something like indignation at the proposal: 'why then, 'tis an unmanly course you urge, and unworthy of my prowess at Troy.' Cp. τὴν Τροίαν l. 948 - Τρωϊκὸν κλέος l. 845.

l. 816. ὀνητός, etc., sc. ἐλπίς, 'a hope to be realised by bribes or by some deed of daring, or by persuasion.'

l. 818. ἔρεῖ δὲ τίς με; = *quis me indicabit*, 'who will inform against (tell of) me?'

l. 820. φήμη, i.e. a divine voice, the θεῖη ὁμῆ or Διὸς ὄσσα of Homer. Cp. Verg *Aen.* iii. 95 'vox fertur ad aures' All mysterious sounds as of echoing caves whispering trees, and the like) were from the earliest times regarded as oracles; the same belief was attached to words uttered at any solemn or critical moment. Herodotus, ix. 100, tells how a rumour (φήμη) of success at Plataea encouraged the Greeks at Mycale, and had a divine significance for them. By ἐν μυχοῖς

NOTES. LINES 774-847.

Menelaus seems to mean some private shrine in the house, which had an echo regarded as oracular. Cp. *φάτιν τιν' οἶκοθεν* l. 1191. Paley also refers to *Med.* 396 *Ἐκάτην, μυχοῖς ναίουσαν ἐστίας ἐμῆς*, in evidence of the custom of keeping domestic shrines.

l. 822. *χρηστήριον*, 'has a prophetic import.' Cp. l. 13.

l. 825. The construction of *εἰ ἄν* with the opt. is used, when the 'if' clause (or *protasis*) involves a second implied condition, 'if, etc., supposing an opportunity should occur.' (Goodwin, *Greek Moods*, § 50, note 2.) Cp. Aesch. *Agam.* 903 *εἰ πάντα δ' ὥς πρᾶσσοιμ' ἄν*. But here, as Paley observes, the construction is less remarkable, since *εἰ πως* = *ἴσως*, 'perhaps.' The dual *ἱκετεύοντε* (as in l. 828) marks the *joint* effort of the two suppliants.

l. 828. *διορίσαιμεν πόδα* = 'get away.' Cp. *διορίσαι* l. 394.

l. 829. *κοινῇ ἐκείνῃ*, 'with her connivance.'

l. 830. Barnes quotes a citation of four lines from Plutarch, containing the words *γυναικὶ πρόσφορον γυνή*, which seem to have been proverbial. Brodaeus adds Ter. *Phorm.* iv 5. 14 'mulier mulieri magis convenit.'

l. 831. *ὦα*, cp. l. 126 n.

ἄχρωστα, intacta. Cp. *Phoen.* 1625 *γόνυτα μὴ χρώζειν ἐμά.*

l. 834. *τὴν βίαν*, etc., 'you have put forward this plea of violence as a mere excuse.' To avoid this seeming brutality on the part of Menelaus Hermann reads *προδοτὴς ἄν εἴην, σὺ δὲ βίαν σκήψασ' ἔχοις*, i. e. 'you might plead compulsion as your excuse.' But Helen's answer seems to imply that Menelaus had expressed distrust of her motives, nor is he reassured till after she has sworn fidelity. Also in l. 796 he had spoken as if in doubt of her word. The middle *σκήπτεσθαι*, though not the active, is commonly used in the sense of making excuses.

l. 835. *κατώμοσα*, 'I swear.' See on ll. 348, 664, 673.

l. 836. If *ἀλλάξειν* depended upon *κατώμοσας* (understood from l. 835), marking the terms of the oath, *οὔποτε* should be *μῆποτε*. But the infin. depends on *φῆς*, and thus we have the regular construction with *οὐ-φημι* = 'I say I will not.' So with *δοκῶ*, as in *Andr.* 77 *δοκῶ γὰρ οὐκ ἂν ᾤδέ σ' ἂν πρᾶσσειν κακῶς*. Cp. also *Alc.* 652 *ὀφείλω δ' οὐκ ὑπερβνθῆσκειν σέθεν*. [Hermann reads *ἀλλάξεις* to avoid this construction.]

l. 838. *ἐπὶ τοῖσδε*. Cp. *Alc.* 375 n.

l. 842. *νώτῳ*, like *dorsum*, used of any raised surface; here the upper slab or rounded summit of the tomb.

ἐμέ = *ἐμαυτόν*, as in *Andr.* 256 *ἐκδώσω μέ σοι*, and elsewhere. So in English, as 'I yield *me*,' etc.

l. 847. *ἄστις quiippe qui*, 'being one who,' i. e. 'since I,' etc. Menelaus caused the death of these heroes, though he did not, strictly speak-

HELENA.

ing, see the suicide of Aias, who was alone when he did the deed. But σφαγὰς may stand generally for his corpse, which, according to Soph. *Aias* 1047, etc., Menelaus insulted and forbade any one to bury.

l. 849. τὸν Νηλέως, i.e. Nestor, who lost his son Antilochus in the war. Hom. *Od.* iii. 109. The old reading was τὸν Θησεως τε παῖδα, but the sons of Theseus, Acamas and Demophon, were not slain before Troy, and returned safe home.

l. 853. κούφῃ, etc. For this natural feeling about the earth lying light upon the tomb cp. *Alc.* 493 κούφα σοι χθὼν ἐπάνωθε πέσοι, Tibull. ii. 4. 28 'terraque securae sit super ossa levis.' The next line alludes to a similar desire that the body should not remain unburied, as it would do if cast upon a 'barren rocky soil' without earth enough to cover it. Cp. Hor. *Od.* i. 28, 3. 23.

l. 855. δῆποτε, 'at last,' tandem.

l. 857. τῆς τύχης ὧδ' ἔχω. See note on πῶς εὐμενέας ἔχεις; l. 313.

l. 863. Τροίᾳς κάπῳ, etc. The preposition is usually either put before the first of two substantives, or repeated with the second. For instances like the present cp. *Hec.* 146 ἴθι ναοὺς, ἴθι πρὸς βῶμους, *Ar. Ach.* 533 μήτε γῇ μήτ' ἐν ἀγορῇ. Hom. *Od.* i. 247 ἢ ἄλδς ἢ ἐπὶ γῆς.

Enter THEONOE, attended by maidens bearing torches and censers.

ll. 865-943. THEONOE (to her attendants). 'Lead on; purge the air with incense and the path with cleansing flame, that I may pass. (To Helen.) How fall my predictions now? Menelaus is here, saved from the wreck, yet is his fate uncertain still. For know that the gods are in council concerning thee and him this day. Hera, once hostile, is now your friend; Cypris would prevent your safe return, lest she stand detected of fraud. The event is in my hands, either to destroy thy husband by reporting his presence here or to save his life by concealment. After a pause.) Go some one, and tell my brother that Menelaus is come.' HELEN (throwing herself on her knees before Theonoe). 'Maiden, I implore thee, for my own sake and my husband's, now restored to my arms, do not destroy us! The gods hate unrighteousness and wrong; therefore deliver me not over to thy brother's violence, whom Hermes gave thy father as a sacred deposit to keep for my lawful spouse. Proteus, being dead, cannot restore me; wilt thou not regard the honour of thy sire? If thou, knowing all things divine, knowest not justice, that were a shame indeed! Pity my hapless state; restore me to my country, that I may retrieve my lost fame, and betroth my daughter in marriage, whom no man now will wed. Must I lose my husband after all, alive and saved from destruction? Grant me, I entreat thee, this favour, for thy righteous father's sake, by emulating whose just deeds thou shalt win fairest renown.'

l. 866. θελού, etc., 'fumigate, according to holy rites, the recesses of

NOTES. LINES 849-895.

the air,' i.e. all the air. *σεμνὸν θεσμὸν* is the acc. of equivalent notion with *θείου*, = 'perform the rites by fumigation.' Plutarch mentions the Egyptian custom of burning rue (not brimstone) to purge the morning air from the night vapours, which were supposed to have a malign influence.

l. 870. *κροῦσον πύκην*, 'brandish the torch,' or perhaps 'knock' it against something, to keep it flaring. Paley compares the Roman expression *qualere facem*, citing Propert. iv. 16. 15 'ipse Amor accensus percutit ante faces,' which also illustrates *πάρος* here.

l. 871. *τὸν ἐμὸν*, i.e. 'which I am wont to observe.' Hence *ἀποδοῦναι* (like *reddere*) is properly used of rendering a service *due* to the gods.

l. 872. *ἐφίστιον*, 'lighted from the hearth' (*ἑστία*), and therefore sacred.

l. 873. τί . . . πῶς, a double question, as in l. 1543 *πῶς ἐκ τίνος νεῶς* . . . ἦκετε; 'what of my prophecy? how stands it now?' Cp l. 517, etc.

l. 877. *νόστον*, etc. = *εἴτε νοστήσεις εἴτε μενεῖς* (Pflugk).

l. 879. *πάρεδρος Ζηνί*, i.e. with Zeus as president. Theonoe however claims to have the decision in her own hands (l. 837), rather a bold conception on the part of Euripides. See Introduction, p. xiv.

l. 883. *ψευδονύμφευτον*, etc., 'a gift of false nuptials on the part of Cyprus' after all.

l. 885. μήτε . . . μηδέ, 'neither . . . nor yet' (Paley).

ἐλεγχθῆ, according to Badham, means 'be convicted' of having deceived Paris (in the matter of the *εἰδωλον*); but as this was Hera's doing, it seems better to understand it of the *exposure* which would ensue, when the trick put upon her by her rival became known. What follows refers to the bribe she had offered Paris for the 'prize of beauty' (*κάλλος*), i.e. his marriage with Helen (*Ἑλένης οὐνεκα*). Hence *ὠνητοῖς* lays stress upon *πριαμένη*, as the leading point in the transaction (*redemisse emptis nuptiis*, Klotz). If Helen never returned to Greece with Menelaus, there was reason to hope that the whole discreditable affair might be forgotten. For Pierson's proposed reading, *ἀνομήτοις*, 'futile,' which has much to recommend it, see Crit. Appendix.

l. 887. *τέλος*, 'the final decision.' See on l. 879.

l. 890. *κρύψας ὄμαιμον*, 'hiding it' (the fact of your arrival) 'from my brother.'

l. 891. *ὅταν*, etc. = *quando veneris*. For *νοστήειν* = 'come,' cp. ll. 428, 473 n.

l. 892. Here Theonoe suddenly bids an attendant carry the news to Theoclymenus, but Helen's terrified demeanour prevents the order being executed. Probably Theonoe herself did not really mean it, but only desired to force Helen into an attitude of supplication.

l. 895. *θάκον*, 'posture' For *θάκον καθίζειν*, and similar phrases, cp. *Phoen.* 300 *γονυπετεῖς ἔδρας προσπιτυῶ*, also *θάσσειν φάραγγα* *Iph. T.* 277, and probably *ἔδρας θοάζετε* *Soph. Oed. Tyr.* 2.

HELENA.

l. 896. μέλις ποτέ = *vix tandem, tandem aliquando*.

l. 897. The proverb ἐπὶ ξυροῦ ἀκμῆς, denoting a critical moment, occurs in Hom. *Il* x 173. Cp. 'the edge of hazard' in Shakspeare, and Milton, *Par. Reg.* i 94.

l. 898. μου, after κατέειπες, 'inform against me' (i. e. 'to my detriment') that my husband is come, etc.

ll. 900, etc. συγγόνῳ, etc., 'do not sacrifice your pious character to please your brother, winning his gratitude by unrighteous means.'

εὐσίβεια meant upright and considerate dealing betwixt man and man, especially reverence for the rights of strangers, of which the conduct of Admetus in the *Alcestis* is a signal example.

ll. 903-908. Here follow some general reflexions upon the evils of violence and injustice; quite after the manner of Euripides, and having a natural connexion with the preceding exhortation to εὐσίβεια. Dindorf however, with the approval of Badham, brackets these lines as spurious and 'foreign to the subject.'

l. 904. ἐς ἀρπαγὰς, *per rapinam*, opp. to κτᾶσθαι, 'to gain fairly.' Cp. ἐς ἀμβολάς (l. 1297), ἐς πλεγμασμονάς, etc. where the ἐς literally implies carrying a thing to a certain extent.

l. 905. Probably interpolated. See Crit. Appendix.

l. 909. καιρίως, a likely correction by Badham for μακαρίως, which would be too strong an expression at the present juncture, the danger being not yet past. But Helen might very well speak of the intervention of Hermes as 'opportune,' since it saved her from going to Troy with Paris; though its results to herself personally were 'unfortunate,' as bringing her into trouble with Theoclymenus.

l. 913. ἀποδοίη, sc. ἄν, from preceding line. Cp. l. 769 n.

l. 917. δοκῶ μὲν, a formula of assertion, 'I should think so' = 'of course,' *immo vero*. So οἶμαι μὲν *Alc.* 781.

l. 918. ματαίῳ, 'wanton,' especially used of irreligious conduct, as in *Iph. T.* 275, where it is opposed to θεοσεβής.

l. 919. τὰ θεῖ' ἡγουμένη, 'believing in a divine providence.' Ἠγεῖσθαι is 'to hold,' as an article of faith; νομίζειν occurs in a similar connexion (as νομίζειν θεούς), but properly of something established by law or custom; both are distinguished from οἶσθαι, 'to suppose,' 'fancy.'

l. 920. διαφθερεῖς, 'spoil,' i. e. 'pervert, the righteous intentions of your father.' Paley compares *Hipp.* 388, where διαφθείρειν is used of departing from a right line of conduct to adopt a wrong one.

l. 923. μέλλοντα. Clark's proposed emendation for MS. μὴ . . . εἶδέναι. See Crit. Appendix. [Hermann thinks a line has been lost here, containing a supplication for Menelaus. Without it, ἀλλά (or at least δέ) seems to be required in the next line, in passing to a fresh period.]

l. 924. οἷσιν, etc. = κακῶν οἷς ἐγκρίμαι.

NOTES. LINES 896-948.

l. 925. παρέργον, etc., 'granting me this as an accessory to our present fortune,' i. e. besides our reunion, give us our liberty also. So probably παρέργα κακῶν *Herc. Fur.* 1340 = *incrementum malorum* (Herm.). Cp. *Orest.* 610 παρέργον θέσομαι πόνων. [Pfl. gk paraphrases it ὑποργήσασα τῇ τύχῃ, 'helping fortune in her work.' This may do, if τῆς τύχης be taken as the partitive gen. after τοῦτο, but it hardly brings out the force of παρέργον.]

l. 926. He. en here repeats the very language of Teucer to her, l. 81.

l. 931. ἄρα, 'after all,' i. e. 'as men thought.' See on ll. 461, 616.

l. 932. τὸ σῶφρον, 'my reputation for chastity,' for lack of which no one now would marry her daughter Hermione. Cp. l. 689, also 1477.

l. 934. ἀλητείαν, 'banished state,' from original meaning of 'vagrancy.' Cp. *Ion* 576, *Heracl.* 515, *Elect.* 1113 παῖδ' ἀλητεύοντα σὺν.

l. 936. ἐν πυρῇ (εἰς πύραν in one copy), i. e. as a prisoner of war on some Greek hero's pyre. This was the custom, as we know from Homer: e. g. at the funeral of Patroclus twelve Trojan youths were slain (*Il.* xxii. 175). Helen means therefore generally, 'had Menelaus died in the war.'

l. 937. ἂν ἡγάπων, 'I should be cherishing his memory.' Ἀγαπᾶν is specially used of affectionate tribute to the dead. Cp. *Suppl.* 764 ἡγάπα νέκρους, *Phoen.* 1317 νέκυν παιδὸς ἀγαπᾶζων. The primary sense is 'to embrace,' as in Xen. *Cyrop.* vii. 5. 50 ἐν ταῖς ἀγκαλαῖς ἀγαπῶντες αὐτούς.

l. 942. ὅστις, etc. Cp. l. 267 n.

ll. 947-1031. MENELAUS. 'I deign not to supplicate nor to weep before thee, since that were a disgrace. Save or destroy me, as thou wilt. To thy sire, who dwells in yon tomb, will I rather appeal; restore to me my wife whom Zeus gave thee in trust. Thee too, Hades, to whom many victims have fallen by my sword, I invoke to my aid. But know, virgin, if thou grant not our prayer, what we intend. First I will dare thy brother to the combat, wherein he or I must fall. If he decline, then will I slay her and myself upon this tomb; there we twain must lie, to thee and to thy father an eternal shame. Slay me then, if thou wilt; but rather let justice move thee, and let me take my wife.'

THEONOE. 'To piety my nature is inclined, neither will I disgrace my father's name. To Hera I give my suffrage; may Cypris too be kind! Were Proteus living, he would surely restore his trust, and though dead, his consciousness he still retains. Therefore I will be silent, while you find means of escape, pray only that Cypris may grant you a safe return, and Hera continue her kindly purpose toward you both. Never, O pious father, shalt thou be defamed through me.'

l. 948. δακρῦσαι, *rigare*. Cp. Hom. *Il.* xx. 1. 491 δεδάκρυται δὲ παρειαί.

HELENA.

l. 948. τὴν Τροίαν = 'my Trojan fame,' l. 808. For the double *án* see on l. 291.

ll. 950, 951. Paley observes that this idea probably arose from a belief in the close connexion of εὐγένεια with αἰδώς (cp. *Alc.* 601), shedding tears being an outward manifestation of shame. Menelaus, however, virtually rejects the notion, and in *Iph. A.* 446, etc., Agamemnon considers weeping rather as a mark of δυσγένεια.

l. 955. The γὰρ is emphatic, i. e. 'if you would not do it otherwise, at least when I am trying,' etc. [Hence there is no occasion for Reiske's alteration to μ'.]

l. 956. καὶ πρὸς, *insuper*. Cp l. 110 n.

l. 957. οὐ νῦν, etc., i. e. *I* have long been inured to misery, but *thou* wilt lose the good character thou hast hitherto enjoyed.

l. 961. σοῦ πατρὸς πόθος, *patris tui desiderio*, i. e. regretting that he is not alive to help us.

l. 964. Cp ll. 45-48.

ll. 965, etc. Menelaus trusts that, although Proteus, being dead, could not restore the deposit, yet his appeal may induce Theonoe not to disgrace her father's name by preventing the fulfilment of a sacred duty, which now devolved upon her as his living representative (κυρία γὰρ ἔστι νῦν).

l. 966. ἦδε is of course Theonoe, though τῇσδε (970) and ἦδε (976) refer to Helen. Klotz observes that all this would be indicated on the stage by gestures.

l. 973. μὴ εὐσεβοῦς. Hermann's emendation. See Crit. Appendix.

l. 977. κεκλήμεθα, *obstricti sumus* (κλείω), a variant form of κέκλειμαι or κέκλεισμαι, from Ionic κληῖω (κλήω).

l. 979. ἀπλοῦς λόγος, i. e. my mind is made up; there is no alternative.

l. 983. δίστομον ξίφος Cp. ὀξύστομον μάχαιραν *Suppl.* 1206. Στόμα is used of the edge of a sword, etc., 'quod mordet et sanguinem haurit' (Barnes). Cp. Hom. *Il.* xv. 389 ξυστὰ . . . κατὰ στόμα εἰμένα χαλκῷ. *Luke* xxi. 24 στόματι μαχαίρας

l. 984. For νῶτοις see on l. 842.

l. 987. ἄλγος, ψόγος, nominatives instead of the usual accus. in apposition to sentence; as much as to say, 'we ourselves will be your everlasting reproach.' So in Hom. *Il.* xvi. 498 the dying Sarpedon promises to be a κατηφείη καὶ ὄνειδος to the Trojans, if they fail to defend his body.

l. 991. τί ταῦτα; = 'why this stern resolve?' What follows is the answer to this question, viz. that any other course would be cowardly.

l. 992. The *án* is added to ἦν in one MS. Barnes reads εἴην, but though the omission of *án* may be justified in certain cases, the sense *does not require* the optative here. Menelaus may as well say, 'had I

NOTES. LINES 948-1017.

given way, etc., I should *have been* a miserable wretch (his resolve being now completed), as 'were I to give way, etc., I should *be*,' etc.

l. 997. It is not easy to see how Theonoe could 'please *all* parties,' her brother included. In l. 1000 she expressly disclaims any intention of 'pleasing' him, though she maintains that the course she has resolved upon will be for his *advantage* in the end (l. 1020).

l. 1001. φανήσεται is Badham's almost certain emendation for φανήσομαι. He observes that Theonoe has three persons successively in view, herself, her father, and her brother, concerning each of whom she proceeds to treat more at length in ll. 1002-1021. We may add that l. 1021 seems to refer distinctly to the present line.

l. 1002. Pflugk quotes other passages illustrating this metaphor of the 'temple in the soul,' e. g. *Antigone* Fragm. 2 οὐκ ἔστι Πείθους ἱερὸν ἄλλο πλὴν λόγος, καὶ βωμὸς αὐτῆς ἔστ' ἐν ἀνθρώπου φύσει, Synesius *Erist.* 151 μὴ μολύνῃ τὸν ἀγιώτατον νεῶν, τὸν νοῦν σου τὸν ἱερόν.

l. 1003. Νηρέως πάρα, cp. l. 15. A regard for truth and justice is included by implication in the prophetic faculty, inherited from Nereus.

l. 1007. συμβέβηκε, *mihi adstitit*, 'has never come nigh me.' So συμβῆναι *Soph. Aias* 1281. She deprecates the wrath of Cyprus, on the ground that she had never been a votary of that goddess, and gives notice of her intention to remain a virgin. Contrast this more reverent language with the defiant exclamation of Hippolytus (*Hipp.* 105) τὴν σὴν δὲ Κύπριον πόλλ' ἐγὼ χαίρειν εἶω.

l. 1011. ἀποδώσω, the fut. ind. for the usual opt. after ἀδικοίην ἄν. This latter opt. is nearly equivalent to a future,—'If I shall not restore him, I *should* (shall) be doing wrong.' Goodwin, *Greek Moods and Tenses*, § 34 1 b. Cp. *Orest.* 598 ποῖ τις ἄν φύγοι, εἰ μὴ . . . βύσεται; *Dem. Olynth.* 1. 16. 25 τῶν ἀτοπατάτων ἂν εἴη, εἰ ταῦτα μὴ πράξει.

l. 1014. ἄνωθεν = ὑπὲρ γῆς, as ἄνω in *Alc.* 984 and elsewhere.

ll. 1015, 1016. Hermann cites Grotius' version of these lines,
—'anima post intī diem

jam non, ut ante, vivit; at sensus tamen
servat perennes, hospes aeterni aetheris.'

γνώμην, 'consciousness;' cp. *Med.* 230 ὅσ' ἔστ' ἐμψυχα καὶ γνώμην ἔχει. The soul retains its consciousness after resolution into its elemental air, and therefore can feel remorse for crimes done on earth. Anaxagoras taught that the soul came from aether and returned to it; and this doctrine is stated also in *Suppl.* 532.

ἔθεν δ' ἕκαστον ἐς τὸ φῶς ἀφίκετο,
ἐνταῦθ' ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα,
τὸ σῶμα δ' ἐς γῆν.

l. 1017. περαίνω μὴ μακράν, condensed for μὴ μακράν ἔκτεινω, ὡσαύτῃ περαίνω τὸν λόγον.

HELENA.

l. 1022. The metre of this line is faulty for want of proper caesura, and possibly Hermann's emendation εὐρίσκετ' ἐξοδὸν τινα may be right. Still the τήν and the γε have each their force. 'find out *your own* way of escape,' since I cannot help you, save by silence.

l. 1025. τήν μὲν . . . Κύπριν, 'the one, namely Cyprus.' This is the old pronominal sense of ὁ ἡ τό, afterwards the definite article; though, as Klotz thinks, it may have been here borrowed, not from Homer, but from common every day speech, which deals in disconnected clauses. Cp. *Elect.* 781 ὁ δ' εἶπ' Ὀρέστῃς, *Soph. Phil.* 371 ὁ δ' εἶπ' Ὀδυσσεύς, among other illustrations.

After l. 1029 exit THEONOE.

ll. 1032 1106. HELEN. 'So far well, now to contrive our escape.' MENELAUS. 'Thou hast been long an inmate of this court, couldst thou not bespeak a car for us?' HEL. 'Perhaps, but whither could we fly through tracts unknown?' MEN. 'How if concealed within the palace I slay the king?' HEL. 'That would but unloose the maiden's tongue, to save her brother's life. But hear a woman's counsel. Wilt thou be spoken of as dead?' MEN. 'Tis an ominous word, yet if aught be gained I might consent.' HEL. 'Then will I crave a cenotaph for thee, and a ship that we may sink the offerings in the sea.' MEN. 'What if the tyrant bid thee rear the tomb on land?' HEL. 'Greek customs, we will say, allow not land rites for those who perish at sea. Thou must join us with thy crew rescued from the wreck.' MEN. 'This shall be done, every man well armed. But who wilt thou say informed thee of my death?' HEL. 'Thyself, alone escaped; this must be thy tale.' MEN. 'Shall I attend thee to the palace, or wait here at the tomb?' HEL. 'Stay where thou art; I go to put on the guise of mourning. Our lives are staked on the issue of this day; aid us, queen Hiera, and thou, Cyprus, destroy me not, since I have suffered enough from thee. Why art thou insatiate with mischief? sweetest of powers divine, if moderation thou couldst learn.'

l. 1032. πρὸς παρθένου, 'as far as the maiden is concerned,' the rest being for themselves to arrange.

l. 1033. φέροντα, 'contributing' as to a common stock, *rationibus in medium collatis*.

l. 1040. ὄχων ἀνάσσουσι. Cp. l. 1610, also ποιμένες ὄχων *Suppl.* 674. Πέλτης ἀναξ occurs in *Alc.* 498, but there πέλτης possibly = πελταστῶν.

l. 1044. διστόμω. Cp. l. 983 n.

l. 1047. ἀλλ' οὐδὲ μῆν, etc., 'well, but we have not even a ship,' etc. Cp. *Orest.* 1117, where Orestes having protested that he does not fear death, Pylades replies, ἀλλ' οὐδ' ἐγὼ μῆν, etc., 'well (if it comes to that) *neither do I.*'

NOTES. LINES 1022-1071.

l. 1049. καὶ γυνή, etc. Barnes compares *Iph. T.* 1032 δεινὰ γὰρ αἱ γυναῖκες εὐρίσκειν τεχνάς. In *Suppl.* 294, Aethra having asked leave to speak, Theseus replies, ὥς πολλά γ' ἐστὶ κἀπὸ θηλειῶν σοφά.

l. 1051. ὄρνις. The 'bad omen' lay in the mention of θανεῖν, which was an inauspicious word.

λέγων, i.e. by telling the tale of his own death in the character of a survivor (l. 1077).

l. 1053. καὶ μήν, etc., 'ay, and we too, etc.,' confirming what Menelaus had said, and adding something more. When γέ follows, καὶ μήν denotes opposition = *et tamen*.

l. 1054. For cutting the hair in token of mourning cp. *Alc.* 215, 427 π. κουρῇ ξυρήκει.

πρός, 'before,' i.e. to move his pity; less direct than the simple dative. Cp. *Orest.* 1121 γόους πρὸς αὐτὴν θησόμεσθα.

l. 1055. ἄκος σωτηρίας, 'saving remedy,' = σωτήριον, as in *Phoen.* 893 φάρμακον σωτηρίας. Usually it would mean 'remedy for,' as ἄκος κακῶν etc.

l. 1056. παλαιότης, 'stale,' or 'antiquated, device,' from the idea of old-fashioned simplicity. [Hermann reads ἀπαύλη (*Ar. Nub.* 1150), = 'cunning deception,' but this can hardly be the meaning required. Menelaus obviously implies that he does not see any good in Helen's proposal, and demands explanation. The whole tenor of the dialogue shows that he is not *as yet* disposed to credit her with any superior acuteness; nor indeed was there any apparent 'deception' in having recourse to the natural expressions of grief on such an occasion.]

l. 1059. καὶ δὴ παρέεικεν, *fac veniam dedisse* (cp. 'fac velle' *Aes.* iv. 540). So καὶ δὴ τεθνᾶσι *Med.* 386, 'suppose them dead.' The perf. seems to be required with καὶ δὴ, but εἶκα, τέθεικα are rarely found.

l. 1062. κόσμον. On the custom of burying rich robes and ornaments with the corpse see *Alc.* 149, 613 notes.

πελαγίας is πελαγίους in l. 1436. Adjectives in -ιος vary much as to their feminine form. Cp. κυμάτων ἐν ἀγκάλας *Ar. Ranae* 716.

l. 1064. οὐδὲν φέρει = συμφέρει, *nilh prodest*. Cp. *Suppl.* 596 ἀρετὴ δ' οὐδὲν φέρει βρατοῖσιν.

l. 1065. νομίζειν, sc. τοὺς Ἕλληνας from καθ' Ἑλλάδα. The direct phrase would be οὐ νομίζουσι καθ' Ἑλλάδα (*Plugk*).

l. 1067. κατορθοῖς, sc. λόγῳ, 'you say well.' Usually κατορθοῦν means 'to succeed' in an enterprise.

l. 1069. καὶ emphasises παρεῖναι, 'you must be there too by all means.' See l. 1073.

l. 1071. καὶ μήν. Cp. l. 1053 π., also l. 1079.

ναῦν, i.e. one of the ships lying at anchor in the port. For ἀνήρ παρ' ἀνδρα see l. 1574 π.

HELENA.

1. 1073. βραβεύειν. See on l. 703. Menelaus must be on the spot (παρεῖναι l. 1069) to see that everything is properly done.

1. 1079. ἀμφίβληστρα σώματος should be taken in apposition with τᾶδε ῥάκη, 'these rags . . . will confirm my tale of the shipwreck,' lit. 'bear witness with me concerning the wreck.' Hermann, not so well, makes ἐρειπίων depend on ῥάκη (sc. ὄντα), 'will confirm my statement that they are rags from the wreck.' Others take ἐρειπίων to mean, not 'the wreck' itself, but the 'remnants' saved from it.

1. 1081. εἰς καιρόν, 'opportunistically.' Hermann and the rest supply 'your other garments,' as the subject of ἀπώλλυτο, which were lost just 'at the wrong time' (ἄκαιρα), i. e. when you could least afford to lose them. But this, besides the awkwardness of supplying another subject from ῥάκη, loses the force of the imperf. ἀπώλλυτο. Rather, 'were near (or 'in danger of') being lost,' like ἐκαινόμεν ξίφει *Iph. T.* 27, ὅτ' ὠλλύμεν ἐγὼ ἰδ. 60.

1. 1084. καθώμεθα, a rare perf. subj. Καθωμαι occurs in *Iph. A.* 1176. Also κέκτωμαι, μέμνωμαι, with their opt. κεκτῆμην, etc., and a few isolated forms, such as διαβέβλησθε, etc.

1. 1085. πλημμελές τι, 'any mischief.' Cp. *Med.* 306 μή τι πλημμελές πάθῃς. So in Plato πλημμελεῖν sometimes means 'to insult.' This application of the word from its literal sense of 'out of tune' is an instance of the *aesthetic* instinct, which led the Greeks to regard wrong doing as a violation of the laws of harmony.

11. 1087-8. Cf. *Alc.* 215 ἡ τεμῶ τρίχα, καὶ μέλανα στολμὸν πέπλων ἀμφιβαλάμεθ' ἤδη;

The verb ἀλλάσσειν means both 'to give' and 'take in exchange'; in the middle voice generally the latter, as here. So ἀμείβειν and ἀμείβεσθαι *Alc.* 46, 461 n.

1. 1089. Cp. *Hec.* 655 δρύνεται τε παριάν, δίαυμον ὄνυχά τιθεμένα σπαραγμοῖς. The Laws of the XII Tables enacted *mulieres genas ne radunto* (Barnes).

If χρῶς be genuine, it must not be taken with παρῆδι, as if = χρῶτ παρῆδος, but (according to Hermann) after φόνιον, 'the nail that draws blood from the skin.' Pflugk, adopting this construction, quotes *Androm.* 1194 τοξοσύνῃ φονίῳ πατρός, Aesch. *Agam.* 1127 γάμοι δλέθριοι φίλων. See also l. 1104 *infra*, and Crit. Appendix.

1. 1090. δύο ῥοπᾶς, 'two (possible) events,' lit. 'turns of the scale.' For the scansion cp. ἵνα ῥοαί l. 492

1. 1093 ἐν λέκτροις πίτνεις Cp. *Alc.* 1059 ἐν ἄλλῃς δαμνίοις πίτνειν νέας, and the Homeric phrase πίτνειν ἐν κοίρῃσι Πίτνειν ἐν τινι = κείσθαι, opp. to πίτνειν εἰς τι, 'to fall *into*.'

1. 1096. ἀσπέρων ποικίλματα. Cp. Plato, *Kep.* vii. ch. 11 τὰ ἐν τῷ οὐρανῷ ποικίλματα. Shelley, *Hymn of Apollo*, l. 2, speaks of the 'star-*inwoven* tapestries' of the sky.

NOTES. LINES 1073-1107.

l. 1097. κάλλος, 'prize of beauty,' as in l. 866.

l. 1098. κόρη Διώνης. According to an earlier legend Cypris was the daughter of Zeus and Dione. Cp. Hom. *Il.* v. 370 Διώνης δι' Ἀφροδίτη, Theocr. *Id.* xv. 106 Κύπρι Διωναία, Cic. *de Nat. D.* iii. 23 '(Venus) Jove nata et Dione.' So 'Dionaeae matri' Verg. *Aen.* iii. 19, 'Dionaeo sub antro' Hor. *Od.* ii. 1. 39. Hesiod, *Theog.* 195, gives the later story of her birth from the sea foam, to account for the name Aphroditē. He makes Dione the daughter of Oceanus and Tethys, *ib.* 353.

l. 1100. τοῦνομα παρασχοῦσα. Cp. l. 1653 n. The same phrase occurs in *Iph. Aut.* 128 ὄνομ', οὐκ ἔργον παρέχων Ἀχιλεὺς, i. e. 'letting his name be used.'

l. 1104. Some make δωμάτων depend on αἵματηρά, like φόνιον χροός in l. 1089. But it is better taken after φίλτρα, 'love-charms affecting families,' i. e. inciting them to bloodshed.

l. 1105. Cp. *Med.* 629 εἰ δ' ἅλῃς ἔλθοι Κύπρις, οὐκ ἄλλα θεὸς εὐχαρὶς οὕτω, *Iph. A.* 554 Κύπρι κάλλιστα, . . . εἶη μοι μετρία μὲν χάρις ποθοὶ δ' ἔσσιον. Here and elsewhere Euripides deprecates too free an indulgence in the joys even of wedded love.

After εἰ ἦσθα we should expect ἔφες ἄν, but πέφυκας is a more direct statement of fact, = 'if thou wert only moderate (all would be well, for) thou art by nature most kind.' The addition of τὰλλα makes the irregularity of construction less apparent.

Exit HELEN into the house, Menelaus remaining near the tomb for safety (l. 1086).

ll. 1107-1164. CHORUS. 'Bird of mournful melody, sweet-voiced nightingale, lend me thy notes of woe, while I sing the sad fates of Helen and of Troy; since, by Aphrodite led, Paris with fatal errand returned from Lacedaemon. Many Greeks fell in the combat by sword and spear, or perished on the Euboean shore, lured by the treacherous beacon-flame. Many sufferings too hath the chieftain endured, storm-tost upon the Aegean main with his phantom bride. Who shall explore the hidden counsels of the gods or Fate's decree? Thou, Helen, art the child of Zeus; yet is thy name defamed through Hellas. Nought among mortals may certain prove, only the word of the gods standeth sure. Fondly ye deem that war assuages strife; rather it spreads thereby. This hath desolated Priam's halls and sent many souls to Hades, while Ilium's walls are flaming.'

ll. 1107, etc. As in her own lament (ll. 168, etc.) Helen had invoked the Sirens, the Chorus now call on the nightingale to help them sing the calamities of Troy. The nightingale, from its plaintive note, was preeminently the 'bird of woe.' Cp. Hom. *Od.* xix. 518, etc., where Iorn Penelope compares herself to the ἀηδών . . . ἦτε θαμὰ τραπῶσα χέει πολυχηέα φωνήν, Aesch. *Agam.* 1141 αἰά τις ξουθὰ . . . ἔκον στένονα ἡλιδόν .

HELENA.

Soph. *Aias* 628 οἰκτρὰς γόον θρήνοι ἀηδοῦς, *Elect.* 1076 ἃ πάνδυρος ἀηδών, Verg. *Georg.* iv. 511 'qualis populea moerens Philomela sub umbra,' etc., Ovid. *Fast.* iv. 481 'miscuis loca cuncta querel' is Implet, ut amissum cum gemit ales Ityn.' Cp. also Shaksp *Two G. of V.* iv. 4, and Milton, *Comus* 234.

l. 1107 ἐναυλείεις, here a subst. = 'covert.' The word does not occur elsewhere.

l. 1108. μουσεῖα καὶ θάκουε = μουσεῖον ἔδραν, the former word being here used in its proper sense. See on l. 174.

l. 1109. δοιδοτάταν, 'most musical' Milton, *Il Pens.* 56) Cp. Theocr. *Id.* xii. 6 ἀηδών συμπάντων λιγύφανος δοιδοτάτη πετεηνῶν, *Rhesus* 548 ὕμνῃ πολυχорδοτάτῃ γῆρυ μελοποιὸς ἀηδὼνις μέμναν

l. 1111. ξουθάν, probably 'tawny,' though some interpret it of sound, = 'delicate'

ἐλελιζομένα, 'trilling,' a common epithet of song-birds, as in *Phoen.* 1515. (See Lexicon for distinction from the other ἐλελί(ζω).) Aristophanes, *Aves* 215, has been thought to have imitated the present passage, but the *Birds* came out two or three years before the *Helena*. See Introduction, p. v.

l. 1112. ξυνεργός, etc. Cp. *Phoen.* 1514, where Antigone invokes the nightingale, τίς ἄρ' ὄρνις . . . εἶσιν ἑμοῖς ἄχεσι ξυνωδός;

ll. 1117, etc. For corrections of corrupt passages in the following lines of this chorus see Critical Appendix.

ἔδραμε ρόθια, like 'aequora curro' Verg. *Aen.* v. 235.

μέλεια with λέχεια, = 'thee an ill-starred bride.' For αἰνόγαμος cp. Aesch. *Agam.* 692 Πάριν τὸν αἰνόλεκτρον.

l. 1122. πετρίλαις ριπαῖσιν, 'the whizzing hail of stones.' Cp. *lāos ὑπὸ ριπῆς* Hom. *Il.* xii. 462.

l. 1123. ἐκπνεύσαντες, often intrans., though βίον is added in l. 142. So *expirare* with or without *animam*.

l. 1124. ὦν (Matthiae for τῶν), rare in tragedy. Cp. Aesch. *Eum.* 345 λέσχας ὄς, *Sept. c. Theb.* 637 λιπῶν τῶν ὦν, Soph. *Trach.* 525 τὸν δὲ ἀκοίταν.

κείραντες, 'causing them to cut.' Cp. ll. 367, 1087 for this custom in mourning.

ll. 1126, etc. Note the double accusative after πυρσεύσας, one of the object, the other of 'equivalent notion' with the verb, 'having lighted up Euboea with a beacon-fire'

ἀμφιρύταν, 'sea-girt.' Cp. ἀμφιρύτου Σαλαμῖνος Soph. *Aias* 134.

Ἀχαιῶν goes best with ἀνὴρ, not with πολλοῖς, 'one of the Achaeans.' For the incident see l. 767 n. Nauplius is called μονόκωπος, because he is said to have come from Troy in a fishing-boat, which is contrasted with the numerous fleet he contrived to destroy.

NOTES. LINES 1108-1147.

l. 1129. The promontory of Caphareus, now Capo Doro, was at the S. E. point of Euboea.

l. 1130 Αἰγαίαις, etc., 'the shores that front the Aegean main.' Cp. *Alc* 595 πόντιον Αἰγαίων' ἐπ' ἀκτάν. [Musgrave refers Αἰγαίαις to Aegae, which he says is an island off Euboea. There was a *town* of that name, but far away on the opposite or N. W. side.]

l. 1131. λάμψας, transitive. Cp. κατέλαμψας πυρσόν *Elect.* 586. The passive καταλαμβάνομαι occurs in *Ion* 87, but in the sense of 'illuminated.' [In l. 83 of that play λάμπει should probably be κάμπτει]

ll 1132-3. Some words are doubtless corrupt, but the general idea seems to be that of Menelaus driven about by winds, far from Greece, near dangerous coasts, with Trojan spoils on board. For μέλεα probably represents some case of Μενέλεως, the recital of whose wanderings completes the tale of woe; and ἀλίμενα may (as Paley suggests) govern στολᾶς in the sense of 'affording no harbour to' the ships, or any difficulty might be removed by reading βαρβάρῳ στολᾷ. Paley cites Aesch. *Suppl* 744 for στολή = naval armament, or rather 'equipment,' instead of στόλος, though whether βαρβάρου στολᾶς can mean the ships containing Trojan spoils may well be questioned. Possibly however these words, as well as μέλεα, are corrupt.

l. 1134. Badham's correction of γέρας for τέρας is tolerably certain. Helen had indeed called herself a τέρας in l. 256, but in what sense was she 'a portent and yet *not* a portent,' and what an itthesis is there between τέρας and ἔρις? To call her 'a prize and yet no prize' i.e. professedly the Helen for which they were contending, though really a phantom) makes good sense, and the difference between Γ and Τ is very slight.

l. 1137. τὸ μέσον, i.e. the δαίμονες, who were regarded as 'intermediate' between gods and men. Cp. Aesch. *Prom* 116 θεῖαυτος ἢ βρότειος ἢ κεκραμένη.

l. 1138. τίς φησι, etc., 'what mortal claims, by searching to the furthest limit, to have found out.' Cp. *Job* xi. 7. Pflugk compares Thuc. i. 1 ἐπὶ μακρότατον σκοποῦντί μοι.

ll 1140-43 ὅς τὰ θεῶν, etc., 'when he sees divine dispensations springing (i.e. suddenly changing) thus way and that with unexpected reverses of fortune.'

ἀντιλόγοις 'contradicting' expectations. Helen, as the daughter of Zeus, might have hoped for a glorious destiny; instead of which she is defamed and a byword among men.

l. 1145 Cp. l. 18, etc.

l. 1147. καὶ ἰαχθήης, Hermann for καὶ ἰαχῇ σῇ, where καὶ would have to mean *et tamen*, which is better expressed by καὶ τὰ, lit. 'and then,' 'and after all,' i.e. 'notwithstanding.'

HELENA.

l. 1148. οὐδ' ἔχω, etc., continued from 1147, 'nor (with such an instance before me) can I tell what certainly is, whatever may pass for such among mortals.'

l. 1150. τὸ θεῶν ἔπος, i. e. by direct oracles, as distinguished from the prophecies of seers, which Euripides despised. See ll. 744, etc. Cp. *Elect.* 399 Δοφίου γὰρ ἔμπεδοι χρησμοί, βροτῶν δὲ μαντικὴν χαίρειν ἔω. (Paley.)

ll. 1151, etc. These lines are supposed to have been directed against the war party in Athens, who advocated the expedition to Sicily. If the *Helena* was written B. C. 412 (Introduction, p. v) the disaster must have been known at the time of its composition; but even in 413 the Athenians were aware that things had changed for the worse since the arrival of Gylippus in Sicily, for the desponding letter of Nicias had reached them during the previous winter (Thuc. vii. 10), and a succession of reverses ensued up to the final defeat.

l. 1151. τὰς ἀρετάς, 'meed of valour.' Cp. τὰς ἀρετὰς κτᾶσθαι Thuc. i. 123.

l. 1152. κτᾶσθε, 'seek to win.' The reading is doubtful, here and in the strophe (l. 1138. If λόγχασιν be genuine, cp. δορὸς λόγχαν *Troad* 1318.

ἀλκαίου, either 'aiding' (like ξυνοῦ δορὸς Soph. *Aias* 180), or 'martial,' cp. ἀλκίμου δορὸς *Heract.* 815.

l. 1155. νιν, plural as in *Med.* 1312 and elsewhere), referring to πόνοιν.

l. 1157. λείψει, intransitive, = *deficiet*.

l. 1158. αἷ and ἔλιπον are certainly corrupt. The former can hardly refer to ἔριδες, from ἔρις in l. 1156, and even if we read αἷ and ἔλιπεν the latter makes no sense, unless it can by any chance mean 'left desolate,' i. e. 'desolated.' See Crit. Appendix. The general idea seems to be 'which (strife or bloodshed) devastated (?) the bridechambers of Priam's land, when all might have been settled by arbitration.'

l. 1161. "Αἶδα μέλονται = *mortui sunt*. Cp. l. 479 πυρὶ μέλουσαν δαΐφ.

l. 1164. 'Ιλίοις must = 'Ιλιακοῖς, if any dependence could be placed upon the reading. But the line is corrupt, as appears from the strophe, l. 1150.

Enter THEOCLYMENUS from his hunting (l. 1154), with attendants, hounds, and implements of the chase. He pays his customary respects at his father's tomb. ll. 1165-1300. THEOCLYMENUS. 'Hail, tomb of my sire! receive my accustomed greeting. (To the attendants.) Take this gear indoors. Some Greek, I hear, has landed, in spite of my guards. I must have his life. Ha! my bird has flown, Helen is no longer at the tomb. Unbar the gates, make ready the pursuit! Helen advances from the palace.) Forbear, she is here. (To Helen) Why this mourning garb,

NOTES. LINES 1148-1184.

these tears? have all tidings reached thee?' HELEN. 'I am undone! Menelaus is dead' THEOCL. 'Did Theonoe tell thee so?' HEL. 'Ay, and one who saw him die, he that sits yonder.' THEOCL. 'How says he that Menelaus died?' HEL. 'Sunk beneath the waves; his vessel wrecked; this man alone escaping.' THEOCL. 'Where is the phantom sent in thy stead to Troy?' HEL. 'It is gone, vanished into the air.' THEOCL. 'Wilt thou still keep thy station at this tomb?' HEL. 'Why taunt me thus? my husband gone, I fly thee no longer; prepare our nuptials.' THEOCL. 'This choice, though it comes late, I must approve.' HEL. 'Let us then be reconciled, and forget the past. Prostrate at thy feet a boon I crave.' THEOCL. 'What wilt thou of me?' HEL. 'A tomb for my dead husband?' THEOCL. 'Wouldst thou entomb his shade?' HEL. 'An empty tomb; so Greek rites ordain.' THEOCL. 'Choose what ground thou wilt.' HEL. 'Not thus do we bury lost mariners; at sea must the rites be performed.' THEOCL. 'What shall I supply thee for the dead?' HEL. 'I know not; the occasion is strange to me.' THEOCL. (to the stranger). 'Thou bringest glad news to me, say what thou needest.' MENELAUS. 'Victims for sacrifice, an empty couch, arms, and the earth's best produce.' THEOCL. 'These thou shalt have; but how give you them to the waves?' MEN. 'A ship with rowers must be ready, to convey the offerings far out to sea.' THEOCL. 'This shall be at thy service. Must she go with thee?' MEN. 'Piety demands this duty of a wife.' THEOCL. 'Then let her go. Enter now and choose the offerings, thou shalt have food and raiment; and thou, Helen, grieve not at ills past curing.' MEN. 'Tis for thee, lady, to love the husband thou hast found, forgetting him who is gone. So, if I return to Hellas, will I make thy reproach to cease among men.' HEL. 'This I promise, be thou my witness. Go, refresh thyself indoors, my kindness shall not fail toward thee.'

l. 1166. ἐνὲκ' ἐμῆς προσήκειας, i.e. 'that I might always address thee thus,' as explained in the next two lines.

l. 1171. Theoclymenus blames himself for laxity of discipline towards his guards, so that they have become careless.

ll. 1173, 4. There is no contradiction between φανερόν and λεληθέναι. He means that Menelaus must have landed in full view of the scouts, and yet escaped their notice.

l. 1177. Here the king, noticing the absence of Helen from her usual place at the tomb, exclaims, 'Holloa! (how is this?) I find all my plans upset (διαπεπραγμένα).'

l. 1182. πόνου γ' ἕκαστε, 'for any pains of mine.' Cp. πλούτου οὐκ ἐνεκα l. 1254

l. 1184. οὗς, said generally, though referring to one particular person, 'the object of our search.' So ἄλλους τίκτοντας for τικτούσαν Med. 314. Helen now appears at the palace door in mourning dress.

HELENA.

l. 1187 ἀμείψασα, 'taken in exchange,' but usually middle in this sense. Cp. l. 1088 π.

l. 1188 ἀπέθρισας, syncopated for ἀπεθέρισας Cp. *Orest.* 128 ὡς ἀπεθρίσεν τρίχας.

l. 1189. χλωροῖς, acc. to Hermann 'fresh-springing,' 'copious' (*Med* 932), like Homer's θαλερὸν δάκρυ. But as χλωρός seems to be generally (if not always) used with reference to colour, especially of a pale or delicate hue, it may be better to construe it here 'pale tears,' or (like χλωρὸν δέος) in reference to the effect of weeping upon the complexion.

l. 1191. φάτιν οἴκοθεν probably refers to the 'warning voice' (φήμη) mentioned in l. 820. This is confirmed by l. 1198. It can hardly mean 'news from home,' for Theoclymenus is not supposed to know that Helen has met a Greek stranger.

l. 1195. ἐν τῷ (= τίνι) συμφορᾷς, like πῶς εὐμενείας l. 313, and phrases such as εὖ ἔχειν χρημάτων, ποῦ τῆς τύχης; etc., 'in what situation are you?' Cp. *Soph. Oed. Col.* 1510 ἐν τῷ δὲ κεῖσθαι τοῦ μύρου τεκμηρίον;

l. 1197. τὰ δ' εὐτυχῶ, because the impediment to his marriage would thus be removed. Hermann thinks a line has been lost after this one, since otherwise the reply should have been πῶς δ' οἶσθα; and also on account of the interruption of the *monostich* dialogue. Clark suspects l. 1197 to be an interpolation; certainly it is not wanted, nor is it easy to see what Helen could have added to her plain announcement of Menelaus' death to elicit the enquiry πῶς οἶσθα;

l. 1201. μῦλοι γάρ, etc. These words can only mean, 'may he come as I wish him to come,' i.e. in the person of my husband, as was the fact, though Theoclymenus did not know it. He of course would not understand the expression, which is perhaps an 'aside;' at least he takes no notice of it in his reply. Similar ambiguities of language occur in l. 1205, and at intervals of every ten lines till l. 1225. Such lines are not spoken strictly in character, but were intended solely to divert the audience, who are supposed to be in the secret.

l. 1204. Ἀπολλόν, an exclamation of surprise, Apollo (like Heracles) being an averter of bad omens, consequent upon anything sudden and strange Pflugk,. Hence the epithets ἀποτρόπαιος and ἀλεξικακός. Euripides makes his barbarians talk as Greeks would do. Cp. *Il.* 1210, 1258, where Theoclymenus speaks of his own people as 'barbarians.' So in *Iph. T.* 1174 Thoas exclaims, Ἀπολλόν, οὐδ' ἐν βαρβάροις τόδ' ἤλπισ' ἄν.

For the senses of πρέπειν see notes on *Alc.* 512, 1050.

l. 1206. κατίσχε γῆν, *appulit ad terram*, the regular nautical sense of κατέχειν, opp. to ἀνάγεισθαι.

NOTES. LINES 1187-1227.

l. 1209. οἰκτρότατα, adverb, restored by Hermann for οἰκτρότατον, which should rather have been the dative, referring to θανάτῳ. Besides the natural horror of a death by drowning, the Greeks regarded any mode of suffocation as specially disastrous. See note on l. 299.

l. 1210. πελάγεσιν, the local dative, where we might expect the genitive after ποῦ.

l. 1212. καὶ πῶς. See on καὶ τίς l. 583.

l. 1214. ἔκβολα, here 'timbers' of the wreck, not as in l. 422. The sentence is condensed for 'where left be the wreck, that he is now here?'

l. 1215. Helen evades an awkward question, and stops further enquiry by an allusion to the fate of her lost lord. 'Perish the ship, but perish not Menelaus,' or as she would have Theoclymenus understand it, 'would he had not perished' (μὴ ὠφελεν ὀλέσθαι). The king, barbarian like, cuts short her lament, by the remark ὅλωλ' ἐκεῖνος, 'there's an end of him,' and proceeds with his inquiry about the supposed messenger.

l. 1218. κακόν, a rather coarse expression, 'mischief' = 'mischievous woman.' So *malum* in Plautus and Terence, for *mala femina*.

l. 1222. ἔλιπεν, sc. ὁ ἀνὴρ, referring back to l. 1216, the intervening lines being a digression.

κρύπτει, the descriptive or 'historic' present serves for vividness of effect, especially when joined to an aorist, as ἔλιπεν here. Cp. *Phoen.* 31 μαστοῖς ὑφαίτο καὶ πύσιν πείθει τεκεῖν. So τίκτει ποτε for ἔτεκε *Bacch.* 2.

l. 1225. This is a suspected line; for proposed emendations see Crit. Appendix. As it stands, it is a quibble, and not a very good one, since it makes sense only from Helen's point of view. She says, 'he is dear to me, *whoever he is*, being present here.' But this, if understood at all by Theoclymenus, goes near to letting out the secret, since ὅς ποτ' ἐστίν must mean 'whether he be a messenger or *some one else*,' i. e. in fact Menelaus himself. The king's reply shows that his suspicions really were roused, for ὀρθῶς δακρύεται means 'are you sure that your grief is genuine?' [Mussgrave would construe ἐνθάδ' ὦν, 'being in the state he is,' i. e. dead; but Theoclymenus could not have been expected to understand it thus, and the difficulty about ὅς ποτ' ἐστίν remains. Heath suggests that Helen laid her hand upon her heart at the word ἐνθάδε, 'he is *here*.' This is of course a mere conjecture, but it is true that difficulties might sometimes be removed, if we had the stage directions to guide us. Cp. l. 445 n.]

l. 1227. ἐν εὐμαρεί occurs also in *Iph. A.* 969 ἐν εὐμαρεί τὸ δρᾶν τε καὶ μὴ δρᾶν καλῶς. So ἐν ταχεῖ, ἐν ἀσφαλεῖ, etc.

λαθεῖν, a tolerably certain correction of Hermann for θανεῖν, 'an easy task it were forsooth (γούν ironical) to deceive your sister!' This

HELENA.

Helen could certainly not have done, and the remark reassures Theoclymenus, who did not know that Theonoe had been gained over.

l. 1229. κερτομεῖς, 'mock me' See on l. 619. It was heartless to remind her of a precaution which her husband's (assumed) death had now made unnecessary.

l. 1231. ἀλλ' οὐκέτι, sc. φεύγομαι σε. But see Crit. Appendix.

ἀρχε, 'begin,' though this is more usually the sense of ἀρχεσθαι in Attic Greek. We have however κακῶν ἀρχασαν in l. 426. Some translate it 'control' or 'direct.'

l. 1233. οἶσθ' οὖν, etc. See note on l. 315.

l. 1234. ἐπὶ τῷ; 'in what terms?' Cp. l. 838. The anapaest in the first foot is freely employed by Euripides, but never by Aeschylus or Sophocles, except when the foot consists of a single word. See *Alc.* 375 n.

l. 1235. Klotz compares the pretended reconciliation of Medea and Jason, *Med.* 895, etc. It will be observed that Helen does not immediately name the favour which Theoclymenus had encouraged her to ask, but makes sure of her ground first, and then throws herself at his feet (l. 1237)

l. 1236. μεθήμι. The ι is generally long, but possibly the -ιη- coalesce in one syllable [Badham, following Cobet, thinks Euripides wrote μεθήκα, afterwards altered by one who misunderstood the force of the aorist. But there is no evidence of this.]

νῆκος τὸ σόν, probably 'my quarrel with you,' σόν being objective. Cp. πένθος τὸ σόν *Alc.* 336 n. Paley inclines to render it 'your jealousy of me,' in which case μεθήμι must mean 'I forgive,' instead of 'I give up.'

l. 1238. ὠρέχθης ἐμοῦ, 'reach your hand towards me.' Cp. Hom. *Il.* vi. 466 οὗ παιδὸς δρέφατο, also l. 546 *supra*.

l. 1241. For δς ἄν Hermann reads δς ἐν, etc. The former means 'whoever may have died,' the latter, 'that man who,' i. e. 'when a man has died.' But the practical difference is too slight to justify alteration. See note on *δου ἀγνίστη τρίχα Alc.* 76.

l. 1242. Πελοπίδαι (ll. 1264, 1429). The royal family of Sparta, who claimed descent from Pelops. Bothe notes the 'irony' of Euripides in making Theoclymenus speak of them as σοφοί, since this very quality is so soon to be turned against him by Menelaus. [We have a notable example of such 'irony' in the *Bacchae*, ll. 910, etc., where Dionysus lures Pentheus to destruction by phrases of doubtful import, misunderstood in every instance by his unsuspecting victim.]

l. 1243. νενοῖσι θάπτειν, etc., seems at first sight a strange expression, the corpse being absent; but θάπτειν is not merely to 'bury,' but to 'perform funeral rites;' of which the 'robes,' etc. (κόσμος l. 1062), would form a necessary part.

NOTES. LINES 1229-1268.

l. 1246. πῶς δαί, (also τί δαί;) a familiar phrase, common in Aristophanes and in conversations, e.g. in Plato's dialogues, but less so in tragedy. Cp. *Ion* 278, *Elect.* 244, 1116 Δαί is a broader form of δή, = 'how then?' expressing surprise.

λείπεται. Cp. *Orest.* 1085 λέλειπαι τῶν ἐμῶν βουλευμάτων. The metaphor is from being 'left behind' in a race, hence 'to lack' knowledge or experience.

l. 1247. ἐξορμίζομεν, lit. 'unmoor' the ship with the offerings in it, and take them out to sea (εἰς πόντον) Paley renders it 'send out to sea and moor them there,' but the distance from land indicated in l. 1269 is against this rendering. But see Crit. Appendix.

l. 1248. σοι, dat. of recipient, 'what am I to give you?' τῷ τεθνηκότι, 'for the dead man's service,' dat. commodi.

l. 1249. ἔγωγε, Hermann's reading; see Crit. Appendix.

ἀπειρος, etc., means that she has never before had such a misfortune, and therefore is not quite *au fait* as to the prescribed rites. Hence Theoclymenus is forced to apply to Menelaus for further instructions.

l. 1253. ὡς . . . οὐσίας, etc., like πῶς εὐμερείας l. 313, 'each according to his means.'

l. 1254. πλούτου οὔνεκα, see on l. 1182.

ταύτης χάριν, 'for her sake,' sc. ὡς ἐμοῦ δώσοντος (Pflugk).

l. 1255. Blood offerings preceded the other rites, and were called προσφάγματα. See on *Alc.* 845, 851.

l. 1258. The Persian custom of sacrificing horses to the sun-god is mentioned by Xenophon, *Cyrop.* viii. 3. 12, also by Ovid, *Fasti* i. 385 Herodotus describes the same practice among the Scythian Massagetae, i. 216. Cp. l. 1567.

l. 1259. δυσγενὲς μηδέν, 'nothing mean,' i.e. unworthy of a prince to bestow. Some understand it of the animals, which should be of the best breed, and perfect *integra* for sacrifice. In any case the object is to get the best of everything for the intended voyage.

l. 1261. Thucydides, ii. 34, describes the Athenian custom of carrying empty biers or litters to represent absent bodies at funerals—μία δὲ κλίνη κενὴ φέρεται ἐστραυμένη τῶν ἀφανῶν, οἳ ἂν μὴ εἰρεθῶσιν ἐς ἀναίρεσιν (Pflugk).

l. 1264. τάδε . . . ἄ are correlatives. The meaning is 'what we propose to give shall be worthy,' etc. [R. E.] So ὅς follows ὅδε ἀνὴρ in l. 544.

l. 1268. πόσον, etc., lit. 'what distance from land separates (i.e. is to separate) the ship?' Perhaps, as Paley observes, we should read ἀπέλγειν, sc. δεῖ, from preceding line, but the use of the present for future, when speaking of anything ordained or prescribed, is not uncommon.

For δόρυ, 'timber' = 'ship,' cp. ll. 1568, 1611, Aesch. *Persae* 412

HELENA.

ἴθουνεν δόρῳ, Soph. Phil. 721 ποντοπόρῳ δούρατι. So *trabi* in Latin, as 'trabe Cypria' Hor. Od. i. 1. 13.

l. 1269. ῥόθια, properly (with ῥόθος) a word expressing the noise of dashing waves, hence the 'foam' made by the action of oars and keel Cp. l. 1452.

l. 1271. For λύματα Hermann reads θύματα, but needlessly, since the offerings, when thrown away, became λίματα (*purgamenta*, i. e. means of cleansing away the pollution supposed to attach to the dead. The idea pervading these rites was that the pollution was transferred from the persons purified to the victims and other offerings; hence it was important to get rid of these by throwing them away. But the alleged necessity of getting so far out at sea for this purpose was probably invented by Menelaus to suit the occasion, for from the parallel passage of Homer, *Il* i. 314 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἐβαλλον, it appears that the rites might be performed even from the shore.

l. 1272. ταχύπορος, predicative after γενήσεται, 'will swiftly traverse the distance.' The Phoenicians were celebrated as ναυσίκαυτοι (Hom. Od. xv. 415); hence Φοίνισσα represents the best ship of its kind. Cp. ll. 1451, 1623

l. 1273. τε for γε (Reiske) seems required by the sense, τε having its proper force of 'and moreover.' Of course, as throughout this dialogue, there is a *double entente* in the words Μενέλεω πρὸς χάριν.

l. 1274. δρῶν ἀρκεῖς = ἀρκεῖ σε δρῶν, the Greeks preferring the personal to the impersonal form, as in δακῶ, φαίνομαι, etc. with ποιῶν instead of δοκεῖ, φαίνεται, etc., ἐμὲ ποιεῖν. Cp. Soph. *Aias* 76 ἐνδον ἀρκεῖται μένων with id. 80 ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

l. 1277. ἐν εὐσεβεῖ = εὐσεβής, lit. 'in (the sphere of) piety' Cp. ἐν εὐμαρεῖ l. 1227

l. 1278. ἴτω, 'let her go,' better than taking it as οὕτω γενέσθαι (waiving any further objections), though this is sometimes the force of ἴτω, as in *Med.* 798.

πρὸς ἡμῶν, 'our duty' or 'interest.'

l. 1279. ἐξελοῦ, 'choose out,' is Badham's correction for ἐξελῶ, a doubtful Attic form of the future. Hermann reads ἐξέλω (2 aor. subj.), 'let me take,' but this use is rare in the first person, unless preceded by φέρε ἄγε, or some other verb in the imperative.

l. 1280. καὶ σέ, 'yourself too,' the σέ, though elided, being emphatic, as is shown by the accent not being thrown back upon καί.

l. 1285. ἐπὶ τοῖς ἀνηνύτοις, 'in a hopeless case,' Menelaus being dead and gone.

l. 1286. τρύχον is doubtful, whether it be the mid. imp. of τρύχω, or the act. imp. of τρυχῶ, a rare verb, though Thucydides has ἐκτρυχῶ

NOTES. LINES 1269-1301.

Hermann admits that the former is possible, even with *συντήν* following; but since two copies read *τρήχουσα*, he prefers retaining this, marking the omission of one line after l. 1285.

l. 1288. *σὺν ἔργον*, i. e. to obey the king and go l. 1278. Of course *τὸν μηκέτ' ὄντα* is really Theoclymenus, though *he* would understand it to mean Menelaus.

l. 1292. *ψόγου*, 'ill repute.' Cp. ll. 270, 287.

l. 1295. *σὺ δ' αὐτός* addressed to Menelaus ostensibly in the character of messenger; *πόσις* being, as before, ambiguous.

l. 1297. *οὐκ ἐς ἀμβολάς*, *sine mora*, also in *Herac.* 270. Cp. *Thuc.* vii. 15 *μὴ ἐς ἀναβολὰς πράσσετε*, and see note on l. 904.

l. 1300. *ἡμῶν τυγχάνων*, etc., i. e. if you get from me the treatment your services deserve.

ll. 1301-1368. CHORUS. '*Once the mountain Mother of the gods rushed in quest of her daughter over flood and fell; and round her car the Bacchic cymbals clanged, as with Artemis and Pallas she sped forth to seek the ravished maid. At last, resting from her toils, in anguish of soul, she forbade the earth to yield her fruits and the streams to spring; hence sustenance failed for man and beast, and the altars were bare of victims. Then Zeus bade the Graces go with the Muses joined, and soothe by tuneful strains the Mother's ire. And Cybele from Cypris' hand taking the timbrel and the pipe, pleased with the sound, so got her woe. Her vengeance, my child, for rites neglected hast thou moved. Awful are the powers divine, mighty the thyrsus with ivy twined, the fawnskin, the whirling drums and the streaming hair; when all night long beneath the moon the revel rages.*'

This chorus appears to have little to do with the subject of the play; various attempts have been made to establish some sort of connexion, but without success. The only one worth mentioning is that of Musgrave, who supposes (chiefly from a notice in Pausanias, that the worship of Cybele had been established at Athens about this time, and that Euripides introduced the story of her adventures to please the popular fancy. There is a seeming allusion in the partially corrupt passage, ll. 1353, etc., to some neglect of the worship of the goddess on Helen's part; but, as Hermann observes, it is too slight and cursory to serve as a subject for the entire ode, which is really little more than an interlude between what we should call two successive 'acts' of the play. The partial separation of the Chorus from the main action is a feature in some of the later plays of Euripides, and it has been thought that this ode is interpolated, with a slight change in the concluding portion, from another tragedy. See on l. 1353, etc. It will be noticed that the two Earth goddesses, Cybele and Demeter, are confounded throughout, the similarity in their rites made such confusion natural. Thus the

HELENA.

Phrygian Cybele was identified with the Cretan Rhea, wife of Cronos, and either goddess was worshipped as Tellus by the Romans.

l. 1301. For the fem. form *δρομάδι* with the neuter *κώλῳ* cp. *μανιάσιν λυσσήμασιν Orest* 270, also 'victricia arma' Verg. *Aen.* iii. 54.

l. 1307 ὄρρητον, in reference to the secret rites, or mysteries, of Demeter and Persephone,—*'hinc fida silentia sacris'* Verg. *Aen.* iii. 112

l. 1308 κρόταλα, 'castanets' of bronze; cp. *Cycl* 205 κρόταλα χαλκοῦ τυμπάνων τ' ἀράγματα. The epithet Βρόμια (l. 1364) points to the association of the rites of Bacchus with those of Cybele and Demeter, as in *Bacch.* 59, where Dionysus calls these instruments Πέας τε μητρὸς ἐμά τ' εὐρήματα. Βρόμος (from βρόμος) 'is a name descriptive of Dionysus as the god of boisterous merriment' Sandys on *Bacchae*, 84).

l. 1311. θεῇ, with μέτα l. 1314 Hermann corrected θεά to θεῇ, and omitted δέ after κοῦραι, making κοῦραι the subject of the whole sentence, i. e. 'with the goddess, having yoked, etc. [went forth] the maidens,' etc. Either a verb is lost from the omitted line after l. 1316, or ἐσύθησαν must be supplied from ἐσύθη above.

θηρῶν ζυγίους σατίνας = 'beasts yoked to her car,' *currus ferarum iugales* For the lions of Cybele cp. Verg. *Aen.* iii. 113 'et junctum currum dominæ subiere leones.' Σατίνη is probably an oriental word, = ἄμαξα. It occurs in the Homeric *Hymn to Aphrodite* 13.

l. 1314. ἀελλόποδες, 'storm footed' So in *Bacch.* 873 ὠκυδρόμοις ἀέλλαις is used of the running fawn.

l. 1315. Artemis and Pallas were commonly represented as companions of Persephone at the time when Pluto carried her off. See *Hymn to Demeter* 425, Ovid, *Met.* v. 375.

The lost line must have contained a subject for ἐκράινε and a substantive to go with οὐρανίων. Dindorf and Hermann supply Ζεὺς and ἐδράνων respectively. (See Crit. Appendix.) The meaning then is that, notwithstanding the combined efforts of the three goddesses, Zeus 'determined a different issue,' viz. that Proserpine should not be recovered.

l. 1320. ἐπαυσε = ἐπαύσατο, as in *Hec* 917 μολπῶν καὶ θυσιῶν καταπαύσας. Cp. *ῥίπτει* l. 1325. The imper. παῦε is often intransitive.

l. 1321. The part. ματεύουσα is best taken with ἐπαυσε, as exegetical of πόνων, 'ceased from her toilsome wanderings, ceased exploring the crafty rape of her daughter, that baffled her search.' Paley cites *Med.* 420 Μοῦσαι . . . λήξουσ' αἰοιδᾶν, τὰν ἐμὴν ὑμνεύσαι ἀπιστοσύναν.

l. 1323. The δέ is not a connecting particle, but marks the apodosis to ὅτε ἐπαυσε, 'when she ceased, etc. *then* she crossed the heights.' Jelf, *Gr. Gram.* § 771, Obs. 2, gives several instances of this use of δέ, e. g. Hom. *Il.* xxi. 53 τὸν δ' ὥς οὖν ἐνόησε . . . ὑχθήσας δ' ἄρα εἶπε.

l. 1324. Cp. *Elect.* 445 Ὅσας ἱερὰς νάπας, Νυμφαίας σκοπιάς.

NOTES. LINES 1301-1346.

l. 1325. *ρίπτει*, sc. *ἐαυτήν*. See note on *Alc.* 897, and the reference there given to Milton's *L'Allegro* 113.

πένθει, cp. l. 1337. Hence Demeter was known as *Ἀχαΐα*, 'Lady of Sorrow' (*ἄχος*), whom, according to the received interpretation of *Ar. Ach.* 709, it was thought dangerous to meet during her frenzy.

l. 1327. *ἄχλoα*, taken by Matthiae as proleptic, 'ita ut *ἄχλoα* essent.' But it surely means that the ground was naturally 'herbless,' and that Demeter failed to 'fructify' it, by withholding her usual blessing.

ἀρότοις, either 'in the plough-lands' (*Alc.* 591) or 'with crops,' i. e. by causing them to grow.

l. 1331. *ἐλίκων*, 'tendrils,' especially of the vine, which were used as green food for cattle.

l. 1332. For *πόλειων*, 'cities,' Hermann and others read *πολέων*, 'of many (flocks).' But the former best expresses the sequence of disasters, viz. that the mortality among the cattle caused the supply of victims to fail in the towns.

l. 1334. *ἀφλεκτοί*, because there were no cakes to burn, not from any neglect on the part of worshippers, like *ἀθύρων πελάνων* *Ηιέρρ.* 147.

πέλανοι were made of meal with other ingredients, often cheese. See *Alc.* 851 n., and cp. *Ar. Plut.* 660 *βωμῶ πόπανα καὶ προθύματα . . . πέλανος*.

l. 1336. *ἐκβάλλειν*, intrans. 'from springing'

ll. 1338, etc. Cp. the Homeric *Hymn to Demeter*, 305, etc. :—

*αἰνότατον δ' ἐνιαυτὸν ἐπὶ χθονα πολυβύτειραν
ποίησ' ἀνθρώποις καὶ κύντατον, οὐδέ τι γαῖα
σπέρμ' ἀνίει· κρυπτεν γὰρ εὐστέφανος Δημήτηρ.
καὶ νῦν κέ πάντας ὄλεσσε γένος μερόπων ἀνθρώπων.
λιμοῦ ὑπ' ἀργαλήης, γεράων τ' ἐρικυδέα τιμὴν
καὶ θυσιῶν ἡμερσεν Ὀλύμπια δώματ' ἔχοντας,
εἰ μὴ Ζεὺς ἐνόησεν ἔφ' τ' ἐφράσσατο θυμῷ.*

l. 1344. *ἄλῶν*, the Doric gen. pl., 'in her wanderings,' to be taken after *τὸν περὶ παρθένῳ λύπῳ*, with *Ἀηαῖ* as the *dat. commodi* after *ἐξαλλάξατε*. The old reading continued the address of Zeus to the Muses as far as *βυρσοτενῇ* (with *λάβετε* for *έλαβε*), making *Κύπρις* the subject of *γέλασεν* (l. 1349). But with the present text (Hermann's) all is clear, viz. that *Cypriis*, the original cause of the calamity, first took the cymbals in hand, and that Demeter (*Cybele*), 'pleased at the sound,' received them from her, to the assuaging of her grief.

l. 1346. *χθονίαν*, 'rumbling,' like the noise of an earthquake. Musgrave quotes a fragment of Aeschylus in Strabo, *τυπάνου δ' ἡχῶ ὡσθ' ὑπογείου βροντῆς φέρεται*. [Vergil, *Georg.* iv 64, and Ovid, *Fast.* iv. 183, describe the sound less grandiloquently as a *tininitus*—'*tininitusque cie et Matris quate cymbala circum,*' and '*aeraque tininitus aere repulsa dabant.*']

HELENA.

l. 1347. The form τύπανον occurs in *Bacch.* 59, corrected from τύμπανον. So Catullus, lxiii. 10, has *leve typanum*. It was a sort of tambourine having one side covered with hide; hence βυρσοτενή here, and βυρσότονον κύκλωμα *Bacch.* 124; also 'tympana tenta' Lucr. ii. 619.

l. 1351. Cp. Ar. *Nub.* 312 μοῦσα βαρύβρομος αὐλῶν. The term αὐλός was applied to instruments of various pitch; here the epithet βαρύβρομος points to the Phrygian αὐλός, which had lower tones than the Lydian, and produced a grave and solemn effect.

ll. 1353-4. The readings ὦν for ὧν, σ' οὐδέ for οὔτε, and the insertion of σοῖς, are due to Hermann; but the passage is most likely corrupt. The present text will mean, 'thou didst fire (with love) in thy chambers one whom by law divine thou oughtest not,' etc.; that is, Helen had incurred Cybele's anger by inflaming Paris, who was her votary, with passion, and moreover had neglected to appease her by sacrifice. Thus we get some sort of connexion with what has been said about the Great Goddess, whose history forms the main subject of this ode. The original passage (see introductory note to this chorus) is supposed to have contained an address to Κυβίρις, who had inspired Hades with love, and caused him to carry off Persephone; a subsequent alteration being made to suit the case of Helen and Paris. (Herm. on l. 1301.) So in *Hipp.* 141, etc. Phaedra's malady is ascribed to her neglect of Dictynna or some other deity. There seems to be no extant authority for the use of πυροῦν in the sense of 'inflame with love,' but such a use is by no means impossible. So *succendere* occurs, Propert. i. 2. 15, without the addition of *amore*. See the lines cited in note on l. 1465. [If the reading ὧν be retained, we may translate, 'thou didst kindle in sacrifice (offer) of such things as were unlawful,' unauthorised rites being, according to ancient belief, as dangerous as positive neglect of a deity.]

ll. 1358, etc. These lines point the 'moral' of the story, viz. that the neglect of the rites of Cybele and Bacchus (see on l. 1308, brings certain punishment upon the transgressor.

δύνатаι στολίδες, the so-called *schemata Pindaricum*, usually with εἶναι and γίγνεσθαι, as ἦν δ' ἀμφίπλεκτοι κλίμακες Soph. *Trach.* 520. But in *Bacch.* 1350 we have δέδοκται τλήμονες φυγαί, where Mr. Sandys gives an instance from Plato's *Theaetetus*, with the verb προσίσταται. Στολίδες are the folds of the fawnskin (νεβρίς) worn by the Bacchanals, generally over one shoulder. Cp. στικτῶν νεβρίδων *Bacch.* 111, ποικίλαισι νεβρίσι *ib.* 835. The mode of wearing it is abundantly illustrated in the woodcuts to Mr. Sandys' edition of that play.

l. 1361. The νάρθηξ (*ferula*) was the stem of the giant fennel, here perhaps, as elsewhere, distinct from the *thyrsus*, which was a light wand or pole, tufted, like the νάρθηξ, with ivy leaves, but ending in a

NOTES. LINES 1347-1368.

sharp point topped with a fir-cone. Hence στεφθεῖσα εἰς νάρθηκας means 'hung in tufts from the serule' (Paley). Cp. *Bacch.* 113, 704.

l. 1362. The ῥόμβος was probably a flat fish-shaped piece of wood, whirled round in the air by a thong attached. A similar instrument, called the *turndun* is used by the Australian natives in their magical rites. The ῥόμβος is distinguished from the τύμπανον in a passage of the *Semele* of Dionysius (quoted in Athenaeus xiv. 38), which speaks of certain votaries of Cybele making a noise τυπάνοισι καὶ ῥόμβοισι καὶ χαλκοτύπων βόμβοις κυμβάλων.

l. 1364. βακχεύουσα ἔθειρα = 'the hair wildly streaming in Bacchic revelry.' This and the next line are illustrated in *Bacch.* 862 ἀρ' ἐν παννυχίοις χοροῖς θήσω ποτὲ λευκὸν πόδ' ἀναβακχεύουσα, δερὸν ἐς αἰθέρα δροσέραν ῥίπτουσα: where Mr. Sandys quotes from Seneca, *Troades*, 'cervice fusam dissipans jacta comam.'

For Βρομίη see note on l. 1308.

ll. 1366-8. These three lines in the MS. are hopelessly corrupt (see Crit. Appendix). The reading in the text, which is Hermann's, 'when the moon plays upon them with her eyes (light),' is hardly satisfactory, but gives something of the probable sense of the passage. It appears from *Troades* 1076 that the orgies of Cybele were held monthly at the full moon. Cp. *Alc.* 450 (of the Carneian festival of Apollo) δειρομένης παννύχου σελάνας. If anything be genuine in the last line, μορφῇ μόνον ἦνχευς, it would seem to refer to Helen's overweening confidence in her personal charms, which led her to defy the goddess l. 1353).

Enter HELEN from the palace, announcing to the Chorus her successful interview with Theonoe. ll. 1369-1450. HELEN. 'All goes well within. Theonoe has not betrayed us, and Menelaus, refreshed by the bath and change of raiment, stands armed with spear and shield. But Theoclymenus comes; we must be silent' (Enter THEOCLYMENUS, at the head of a long train of attendants bearing the funeral offerings.) THEOCLYMENUS. 'Advance with the offerings in order due. Thou, Helen, be advised by me; stay here, lest distracted by grief thou cast thyself into the sea, for thou lamentest overmuch.' HEL. 'My first husband's memory I needs must honour, but what could my death now avail him? - I let me go then, and may the gods give thee thy reward.' In me thou shalt have a wife such as thou deservest. But provide us a ship, and so complete thy favours.' THEOCL. 'Prepare a swift Sidonian bark, with crew complete.' HEL. 'Shall he, the stranger, command it?' THEOCL. 'Yes, him my sailors must obey.' HEL. 'A blessing on thee! thou shalt find me grateful.' THEOCL. 'Give me thy love; I will be good to thee, as Menelaus was.' HEL. 'To love my friends I have not yet to learn.' THEOCL. 'Must I aid the enterprise in person?' HEL. 'Nay, be not a servant to thy servants.' THEOCL. 'Well, I meddle not with

HELENA.

Greek rites; my house is pure. Go, prepare the nuptials; and thou, stranger, when thou hast performed the obsequies, return, and with me celebrate our bridal. (Exit THEOCLYMENUS.) MENELAUS. 'O Zeus, regard us with thy favour and grant thine aid! Of toils we have had enough; henceforth be our state more prosperous!'

l. 1371. *ἱστορουμένη*, better taken passively, 'when questioned,' than as the middle, equivalent to *ἱστορούσα*, 'ascertaining.' This latter sense is apparently confined to the active voice. Moreover *ἱστορεῖν* is to learn by investigation or inquiry, whereas Theonoe's knowledge was intuitive.

ll. 1372-3. *ἐν χθονί*, with *εἰσαρᾶν* 'is no more alive nor sees,' etc.

ἐμήν χάριν, with *οὐ φησι*, 'to please me.' Cp. *ταύτης χάριν* l. 1254, *Med.* 1155.

l. 1374. *ἤρπασεν τεύχη*, Badham's emendation for the MS. reading *δῆρ' ἀνήρπασ' ἐν τύχῃ*. *κάλλιστα* must be an adverb, 'most fortunately,' and *ἐν τύχῃ* was probably a gloss to explain this. The sense appears to be, 'it was fortunate that Menelaus got hold of these arms, which he has now put on, with the professed intention *ἔμελλεν* of throwing them into the sea as an offering' (l. 1263). Hermann thinks a line has been lost, and understands *κάλλιστα* to mean 'the finest armour' he could procure. [Nauck reads *δὴ τὰδ' ἤρπασ' ἐν τύχῃ*, which would require *ὅπλα* to be supplied from the next line, unless *ταδ' ἤρπασε* could mean 'he seized the present opportunity.']

l. 1376. *πόρπακι*, here perhaps a thong in the centre of the large shield through which the arm passed. This was usually a metal ring called *κρίκος*, and superseded the earlier *κανών* or cross-rod, which stretched from rim to rim of the shield and was itself an improvement upon the old inconvenient *τελαμών* or shoulder-belt, mentioned in Hom. *Il.* xiv. 404. This latter, according to Herodotus i. 171, was superseded by the *ὄχανον*, a Carian invention, consisting of cross-bars fixed in the centre of the shield to steady the arm; but he omits all mention of the *κανών*, and some suppose that the *ὄχανον* was the latest improvement of all, succeeding the *κρίκος* or *πόρπαξ*. Though the latter word seems to have been used here and elsewhere (cp. Soph. *Aias* 576) for the arm-strap, it appears that *πόρπακες* were properly leathern loops fixed at intervals round the inner rim of the shield, to be grasped by the hand after the arm was inserted into the *κρίκος* or *ὄχανον*. These (or the *ὄχανον*) were taken off in time of peace; hence in Aristophanes, *Eq.* 849, Cleon is charged with having hung up shields 'with their handles on,' which would enable them to be used in case of any sudden revolution.

l. 1379 *προὔργου*, 'opportunately' = *κάλλιστα* l. 1374.

ἐς ἀλκὴν. Cp. l. 980, also l. 42 n.

ἤσκησατο. Cp. *Ion* 316 *εὖ γὰρ ἤσκησαι πέπλοις*, *Alc.* 161 *εὐπρεπῶς ἤσκησατο*.

NOTES. LINES 1371-1419.

l. 1383. The antecedent to α (in $\epsilon\gamma\omega$ is the object of $\alpha\muείψας$ with $\piέπλους$ in apposition, 'having substituted as garments *what* I dressed him out in' (Paley). But there is some awkwardness in the construction of $\kappaαί$ $\epsilonδωκα$ following, since the $\kappaαί$ would naturally connect $\epsilonδωκα$, as part of the relative clause, with $\epsilonξήσκησα$; whereas the sense should be 'I dressed him *after* I had washed him,' as if $\kappaαί$ $\epsilonδωκα$ were equivalent to $\deltaοῦσα$.

l. 1384. $\chiρόνια$ = *sera*, 'after so long a time' of uncleanness. Cp. $\chiρόνιος$ $\epsilonλθών$ l. 566.

ll. 1387-8. $\sigmaέ$, addressed to the Chorus,—'you we claim as our friends and (bid you) control your tongues.' (Paley). With $\epsilonὔνουν$ sc. $\epsilonἶναι$.

$\piροσποιεῖσθαι$, 'to win over,' does not occur elsewhere in tragedy, but is common in prose writers.

l. 1389. So in *Iph. T.* 1067 Iphigenia promises the Chorus to take them home with her to Greece, if they will aid her enterprise.

l. 1390. $\chiωρεῖτ'$ $\epsilonφείξῃς$, said to a long file of retainers, marching in procession with all the requisites which Menelaus had named for the funeral rites. [Barnes remarks on the vast dimensions of the Greek stage to hold all these supernumeraries. This is a mistake. The capacity of the theatre of Dionysus has probably been much exaggerated; the stage itself was very wide, but of no great depth, and the number of supernumeraries in a scene like this would be small compared with what we are accustomed to see in battle scenes and pageants upon the modern stage.]

l. 1395. For $\sigmaε$ some copies read $\sigmaοι$, which might go either with $\deltaέδοικα$ or with $\epsilonμπεσών$, the order of words ($\sigmaοι$ $\muή$, being in favour of the former construction. With the reading in the text constituting an *anastrophe*) Pflugk compares Ar. *Nub.* 492 $\deltaέδοικά$ σ' , $\tilde{\omega}$ $\piρεσβῦτα$, $\muή$ $\piληγών$ $\deltaέει$.

l. 1399. Hermann's statement, that $\tilde{\omega}$ with the *nom.* marks a declaration of fact ('O thou *who art*, etc.') rather than a direct address, requires some qualification. Here for instance, as elsewhere e. g. $\tilde{\omega}$ $\piοις$ l. 635), the distinction is so slight as to be practically untenable.

l. 1405. $\alpha\lambda'$ $\epsilon\gamma\omega$ $\thetaέλω$ is of course ambiguous, hiding a curse under the form of a blessing. Paley compares Ar. *Ach.* 446 $\epsilonὔδαιμονοίητ'$ $\tauηλέφω$ δ' $\alpha\gamma\omega$ $\phiρονῶ$, i. e. 'may mischief befall him.' So in l. 1410 $\tauύχην$ $\tauινά$ implies good fortune for us, but bad for you. A similar *double entente* is kept up throughout Helen's part in the following dialogue, from l. 1418 to l. 1426.

l. 1415. $\alphaκούειν$ $\tauούδε$, etc. The necessity of this arrangement for the success of their scheme appears from the Messenger's report, l. 1552.

l. 1419. $\nu\upsilon\nu$ (Dindorf for $\nu\upsilon\nu$), 'do not therefore,' etc., i. e. in your

anxiety about the funeral rites, this being what Theoclymenus is to understand by τῶν ἐμῶν βουλευμάτων.

l. 1421. ἀπλῶς πόνος, 'mere trouble.' So *simplex, simpliciter* in Latin.

l. 1422. The juxtaposition of the words ἐγὼ λέγω is sufficiently in-harmonious to throw some doubt upon their genuineness. Hence Bothe reads ὣν ἔχω λόγον. With the reading in the text ὦν = τούτων ᾧ, following τι, i.e. 'part of what I say refers to him who is *yonder* (my dead husband), part to you who are *here*.' This, on the part of Helen, is a feigned expression of gratitude to Theoclymenus for his kindness in assisting the obsequies of Menelaus, who is assumed to be in the other world (ἐκεῖ). [R. E.]

l. 1424. τῆς τύχης, i.e. in my marriage with you, though she really refers to the intended enterprise.

l. 1426. The stress is on νῦν, i.e. 'I do not *now* (for the first time in my life) require to be taught how to love my friends.'

l. 1428 μὴ δούλευε, etc. Theoclymenus, having invested Menelaus with the chief command, must have played a subordinate part, had his offer been accepted. But this deft reply at once prevents the offer being pressed, avoids all discourtesy in refusal, and disarms any possible suspicion of motives.

l. 1429. For Πελοπιδῶν see on l. 1422. By νόμους Reiske understands the Greek custom of deferring a second marriage till some time had elapsed after the death of the former husband. But Theoclymenus surely means simply to say—'let the Greeks have their own way with their funeral customs, I do not concern myself about them, since *my house* has suffered no pollution.'

l. 1432 γάμων ἀγάλματα, 'nuptial presents,' offered by the provincial chiefs, according to custom, on the occasion of a royal marriage.

l. 1434. βοᾶσθαι with ὑμέναιον for its object, 'to re-echo the nuptial strain,' or as the accus. in apposition to the sentence, 'resound *with* the strain,' according to Elmsley, who compares αὐλεῖται πᾶν μέλαθρον *Iph.* Z. 367. Others take βοᾶσθαι as middle, nearly = βοᾶν, 'to shout aloud.'

l. 1436. πελαγίους ἐς ἀγκάλας, cp. l. 1062, where the adj. has the fem. form in -ας. Of course this must be taken after δοὺς τάδε, not after ἐλθὼν.

l. 1439. γάμους συνδαίσας Cp. *Iph. Aut.* 123 παιδὸς δαίσομεν ὑμεναίους.

After l. 1441 Theoclymenus leaves the stage; Menelaus, remaining, utters a short prayer for success.

l. 1443. ἄλκουσι, etc., 'dragging our fortunes up the steep.' The same metaphor occurs in *Il.* 499, where Heracles says—καὶ τύνδε τοίμου δαίμονος πόρον λέγεις. Σκληρὸς γὰρ ἄλκι καὶ πρὸς αἶπος ἔρχεται.

NOTES. LINES 1421-1452.

l. 1445. ἵνα τῆς τύχης, cp. ποῦ τύχης ἔστηκεν Soph. *Aias* 102, ἵν' ἔσταμεν χρείας Oed. *Tyr.* 1442, also l. 313 n.

ll 1447-48. The meaning, as Klotz has seen, is, 'oft have ye been invoked to bear both my joys and sorrows.' Menelaus takes credit for not having neglected his religious duties in prosperity or adversity, and claims to deserve a better lot at their hands. The οὐκ, which belongs to ὀφείλω, is transposed for emphasis. Cp. *Alc.* 682 ὀφείλω δ' οὐχ ὑπερβυθήσκειν σέθεν, *Bacch.* 1348 ὕργας πρέπει θεοὺς οὐχ ὁμοιοῦσθαι βροτοῖς.

l. 1449. ὀρθῶ ποδί, like *pede secundo* Verg. *Aen.* viii. 302, of good fortune. The metaphor is of course taken from the literal sense of walking straight forward. Cp. *Med.* 1168 τένοντ' ἐς ὀρθὸν ὁμμασι σκοπούμενη.

EXIT MENELAUS. ll. 1451-1511. CHORUS. 'Phoenician bark, that glidest o'er the foamy wave amid the dolphins' train, speed on thy course with favouring gales, while the goddess of calm bids thy crew with oar and spreading sail convey Helen to the Argive land. May'st thou beside the Spartan stream once more with Leucippus' maidens join the dance; or share the revels of Hyacinthus for whom, by Apollo slain, Laconia holds high festival. There waits the daughter of your house, for whom no bridal torch hath ever flamed. O that we might wing our flight through the air, like cranes, which, obedient to their leader's call, sail aloft over Libya's desert! Go, ye birds, on your aerial course to Eurotas, and proclaim to Lacedaemon that Menelaus from Troy victorious home returns. Ye sons of Tyndareus, descend from your bright abode, and waft Helen's bark with soft breezes safely across the main. Restore to your sister her honour so long defamed, since the fatal strife arose on Ida.'

l. 1451. Φοίνισσα, cp. 1413 n. This apostrophe to the ship is not followed by any verb of request or even of well-wishing, the effect of such an address being rather to fix attention upon its object by way of introduction to the main theme. Cp. ᾧ δώματ' Ἀδμητεια and ᾧ γῆν παλαιὸν Ἄργος at the opening of the *Alcestis* and *Electra*, and (as most nearly resembling the present passage) the address of the Chorus in *Hipp.* 752 to the ship that brought Phaeœra to Athens, beginning ᾧ λευκοπτρεπε Κρησία πορθαῖς, which is not pursued further. [Bothe, followed by Paley, thinks the address is continued in λάβοις l. 1467. But the expression συνελθοῦσα χοροῖς, 'joining in the dances,' to say nothing of the inland position of Sparta, clearly shows that Helen, and not the ship, is the subject of that verb; and this follows naturally enough from the mention of her name in the previous line, 1466.]

l. 1452. ροθίουσι μάτηρ cannot very well, as Badham observes, mean 'producer of foam,' which would require ροθίων. With the dative it can only mean 'like a mother to the foam,' i.e. nursing or keeping

HELENA.

it up; and this, if genuine, is a decidedly affected phrase. See Critical Appendix for this and the next line.

l. 1453. εἰρεσίᾳ φίλα, *remigio cara*, 'dear to the rowers,' according to Barnes' correction εἰρεσίᾳ for εἰρεσία. The latter would be a mere repetition of κώπη in other terms.

ll. 1454-6. The ship, bounding over the waves, is said to lead the dances of the dolphins. Pflugk compares *Elect.* 432 κλειναὶ νῆες . . . πέμπονσαι χοροὺς μετὰ Νηρηῶν, ἔν' ὃ φιλαυλος ἔπαλλε δελφίς. For αὖραι, etc., he cites Verg. *Ecl.* ii. 26 'cum placidum ventis staret mare,' when the winds are said to calm the sea, i. e. by ceasing to blow. Cp. also Soph. *Aias* 675 δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε στέναντα πόντον, and Hor. *Od.* i. 3 15 'quo non arbiter Hadriae major, tollere seu ponere vult freta.'

l. 1458. Γαλάνεια, another form of γαλήνη, 'calm,' as in *Iph. Aut.* 546. Galene is mentioned by Hesiod, *Theog.* 244, as a daughter of Nereus.

l. 1460. ἀλείποντες, 'abandoning them,' sc. αὖραι = *auris permittentes* (Musgrave). But see Crit. Appendix.

l. 1464. Περσείων οἶκον, i. e. Mycenae, said to have been founded by Perseus. There was a tradition, alluded to by Homer, *Od.* iii. 311, that Menelaus landed in Argolis before proceeding to Sparta; cp. l. 1586, where he prays to be carried safe to Nauplia, the seaport of that district.

ll. 1465-8. ποταμοῦ, the Eurotas, cp. l. 209. The Chorus imagine the arrival of Helen at Sparta during the great midsummer festivals of Apollo and Hyacinthus. The daughters of Leucippus, Phoebe and Ilaira, according to Pausanias (who quotes from the *Cypria*), were worshipped as the daughters of Apollo, and had priestesses called Leucippides. They are represented in one legend as having been ravished by Castor and Pollux; to this Propertius alludes, *Eleg.* i. 2. 15:—

'Non sic Lencippis succendit Castora Phoebe
Pollucem cultu non Ilaira soror.'

For the temple of Pallas, called Chalcioecus, see on l. 228.

l. 1470. For the Hyacinthia, celebrated at Amyclae, near Sparta, in the month Hecatombeus, the Attic Hecatombaeon, see *Dict. of Antiq.* s. v. The accus. νυχίαν εὐφροσύναν may be taken after λάβοις, 'you may come in for the nightly sport' (Paley), but it seems better, with Pflugk, to construe it in apposition to the clause ξυνελθοῦσα χοροῖς, etc., and as defining the time when the revelry would be at its height.

l. 1471. ἐξαμλλησάμενοι, 'having vanquished in the contest,' as in l. 387 (ἐξ, like *out* in *outdo*, *outrun*, etc.), or 'having driven from the contest;' cp. ἐξεχορεύσατο l. 381.

l. 1472. τροχῶ τέρμονι (ἀτέρμονι) is Dobree's reading for τέρμονι,

NOTES. LINES 1453-1485.

adopted by Badham and others. It is explained to mean 'the round orb' of the quoit, 'qui quod in se ipse circumpl. eatus redit infinitus videtur.' The only instance of the word elsewhere in Euripides is *Hec.* 926, where ἀτέρμανας αὐγὰς is explained, perhaps wrongly, by the Scholiast, as = κυκλοτερεῖς. [Hermann keeps the MS. reading τέρμονι = τερμονίῃ, 'reaching its limit,' i. e. 'far thrown.' But there is no authority for the use of τέρμον as an adjective; moreover the quoit may be supposed rather to have gone *beyond* the limit, when it struck Hyacinthus.] Or possibly τροχῷ may be acc. with τέρμονι, 'the quoit's running confine,' i. e. 'bounded disk' [R. E.].

l. 1474. For βουθύτον, as equivalent to 'festive,' cp. *Ion* 664 Βουθύτῳ σὺν ἡδυνῇ, *Alc.* 1156 βουθύτοις προστροπαῖς.

l. 1476. μόσχον = κόρην, i. e. Hermione, l. 282. Cp. μόσχον σῆς, meaning Polyxena, *Hec.* 526. So Ovid, *Her.* v. 117 calls Helen 'Grain juventa.' With μόσχον sc. λάβοις from l. 1467, unless another verb was contained in the lost line.

l. 1477 Cp. ll. 283, 689, 933, where Helen laments her daughter's unwedded state.

ll. 1478, etc. The winter migration of cranes from the north into Libya is noticed by Aristotle, *Hist. Anim.* viii. 12, and more fully described in ix. 10 of the same work. Hesiod, *Op.* 446, mentions the crane's note as a sign of the approach of winter, cp. *Ar. Aves* 710 σπεῖρειν μὲν ὅταν γέρανός κ' ᾠζούσ' ἐς τὴν Λιβύην μεταχωρῇ. The epithet στολάδες describes their orderly procession, *agmine facto*, like an army on the march. Cp. the descent of the swans in Verg. *Aen.* 393, etc. 'laetantes agmine,' and 'ordine longo.'

In l. 1479 δὲ (inserted by Hermann) must refer simply to δι' αἴρος; not as denoting the *direction* of their flight, which, in case the wish of the Chorus were gratified, would take an opposite course, i. e. from south to north. Hence, were it not for the metre of the antistrophic line 1496, ὥς would be preferable. The southward flight of the cranes is described as far as l. 1486; what follows is applicable only to their return northward in the spring time i. e. from Egypt into Europe.

l. 1483. The shrill note of the foremost bird (ποιμένος) is compared to a shepherd's pipe. Cranes fly in the form of a triangle, with their leader at its apex. Aristotle, *l. c.* says ἐτι δὲ τὸ ἔχειν ἡγεμόνα τε καὶ τοὺς ἐπισυρίττοντας ἐν τοῖς ἰσχύοις, but Euripides represents this warning note as given by the leader only. πρεσβυτάτῃ, by a common inversion, though agreeing with σύριγγι, refers in sense to ποιμένος.

l. 1485. ἄβροχα καρποφόρα τε, 'unmoistened by rain and yet fertile.' Cp. ll. 2, 3. This suits the proper meaning of τε ('and moreover,' here almost = μὲν . . . δέ) better than making ἄβροχα and καρποφόρα refer to two distinct kinds of soil, the desert and the Nile district respectively.

HELENA.

l. 1488. σύννομοι νεφέων δρόμου, 'companions of the fleet racing clouds,' and following their direction, i. e. from south to north (see on l. 1479).

l. 1495 ἵππιον ἄρμα, cp. l. 1665, and for deification of the Dioscuri, l. 140. Ἄρμα is the accus. of 'equivalent notion' after ἰέμενοι, which bears its usual sense of 'moving' along.

l. 1498. This line is partially corrupt, but, if ἀέλλαις be genuine, it must refer to the rotatory motion of the heavens, as taught by Anaxagoras. See note on *Alc.* 245. For ἀέλλα, as used of swift motion, cp. *Bacch.* 873 ὠκυδρόμοις ἀέλλαις, also ἀελλόποδες l. 1314 *supra*. A similar passage occurs in *Elect.* 991 κούροις Διός, οἱ φλογεράν αἰθέρ' ἐν ἀστροῖς ναίουσι, βροτῶν ἐν ἀλὺς ῥοθίοις τιμὰς σωτήρας ἔχοντες. Cp. the well known line of Horace, *Od.* i. 3. 2, and note on l. 140.

l. 1507. βαρβάρων λεχέων, i. e. her (supposed) marriage with Paris, the repute of which was the result of the famous judgment, occasioned by the strife between the three goddesses. Hence Helen is said to 'pay the penalty' for the strife (ποιναθεῖσα).

ll. 1510-11. οὐκ ἔλθοῦσα, etc., 'though she never went to Ilion's towers,' called 'Phoebean,' because of the legend that the walls of Troy were built for Laomedon by Phoebus and Poseidon. See *Troades* 4, *Hor. Od.* iii. 3. 22.

Enter a Messenger in haste, meeting Theoclymenus at the entrance of the palace

ll. 1512-1618. MESSENGER. 'O king, I bear ill tidings! Helen is fled, borne off by Menelaus' THEOCLYMENUS. 'Incredible! in what vessel went they?' MESS. 'The one which thou gavest the stranger, who was himself Menelaus.' THEOCL. 'How could one man overpower so many?' MESS. 'Thus it befel. We started shorewards, Helen with feigned grief mourning her husband living; then from thy docks we chose a ship of fifty oars, fixed mast and hoisted sail. Meanwhile some Greeks advanced in garb of shipwrecked sailors, to whom Atreus' son thus spake: "Hence come ye! will you pay with us the last rites to Menelaus?" They with offerings in hand entered the ship; in our mind suspicion lurked, yet, respecting thy commands, we held our peace. Thus all was safely stowed; but the bull, with threatening gestures, refused to go on board; him the Greeks, urged by Menelaus, bore by main force into the ship. Then Helen took her seat beside her husband, the rest at the ship's sides, with swords beneath their clothes concealed. At last, far out at sea, Menelaus, standing on the prow, plunged in the bull's neck his sword and prayed aloud—"Poseidon, and ye chaste sea-powers bear safely me and mine to Nauplia's coast!" Hereat we, the deceit now plain, bade the helmsman steer backward, but Menelaus shouted to his comrades, "Slay the barbarian crew!" while we to resistance urged each other on. Then

fierce and bloody was the conflict; Helen encouraging the Greeks and Menelaus aiding them with his sword, till at last our sailors dropped their oars and leaped into the sea. Thus to Greece they steer with a favouring breeze, while I, hardly escaping, am here to tell thee the tale.

l. 1512. τὰ κάκιστα is of course corrupt, nor does it give the sense required, since a messenger coming from the harbour could not speak of having found disasters in the palace. Matthiae's reading of τὰν δόμοις, i. e. *res domesticas tuas*, is hardly more satisfactory. We should rather expect κάλλιστα or its equivalent, in the sense of 'most opportunely,' with *σε* supplied or understood. See Crit. Appendix.

l. 1517. ἐκπεπόρθμενται, 'has managed to convey,' and perf. mid. in its usual sense of *getting* a thing done, like *παρεσκεύασμαι*, *διαπέπραγμαi*, etc. In l. 1179 the same word occurs as a *passive* perfect.

l. 1519. ὦ θεῖνὰ λέξας = 'what a strange tale!' ὦ with nom. here marking an exclamation, not an address, as in l. 1309, where see note.

ναυκληρίῳ need not here = *ναῦς*, but may have its usual meaning of 'equipment,' or 'naval gear,' notwithstanding ἦν διδοῖ in l. 1521. By giving them the ship Theoclymenus gave them the *navigatio*, or means of sailing [So in *Alc.* 112 *ναυκληριαν* *στείλας* may mean 'fitting out an expedition,' whether in one ship or in many.]

l. 1521. ἦν γε, 'why the very one which,' etc. The descriptive pres. δίδωσ directs the attention more particularly to the *moment* of the transaction. So in *Bacch.* 2 *δν τίκτει* for *δν ἔτεκε*. [The explanation is different in *Med.* 955 *δν ποθ' ἥλιος . . . δίδωσιν*, and perhaps in *Verg. Aen.* ix. 266 'quem dat Sidonia Dido' (both cited by Klotz), since there the *permanence* of the gift seems rather to be indicated.]

l. 1523. εἰδέναι πρόθυμος, sc. *εἰμί*. This ellipse also occurs with *ἔτοιμος* *Med.* 612, *ἄξιος* *Hec.* 309, and similar words. [Badham however strangely observes, 'εἰμί subaudiri non potest,' and proposes to alter the text.]

ἐλπιδὼν εἴσω βίβηκα = *ἤλπισα ἄν*. Cp. the contrary phrase *ἔξω μεγάλων ἐλπίδων* *Troad* 345.

l. 1528. σοφώταθ' ἄβρὸν πόδα, etc. 'treading craftily with delicate step,' i. e. imitating the soft languishing gestures of an Oriental manner. So in *Aesch. Persae* the adjectives *ἀβροπενθεῖς*, *ἀβρόγοι*, *ἀβροβάται*, are applied to Persian mourners as descriptive epithets. Cp. also *Med.* 1164 *ἀβρὸν βαίνουσα παλλεύκῃ ποδί*. Mr. Verrall, in his note on *Med.* 830, has collected a number of instances of the use of *ἀβρός* and its compounds to describe feminine, and especially Asiatic, softness.

l. 1531. πρωτόπλου = *ἄριστα πλέουσιν*, not (as in *Hom. Od.* vii. 35 and elsewhere) 'going on her first voyage' Cp. ll. 1272, 1622.

l. 1532. μέτρα, 'full complement,' like μέτρον ἡβης, 'full measure' or 'prime of youth,' *Hom. Il.* κλ. 225.

HELENA.

l. 1533. ἐξημείβετο, 'task alternated with task.' Cp. *Or.* 816 φόνος φόνος ἐξαμείβων, which the Scholiast explains by διαδεχόμενος.

l. 1534. πλάτην ταρσόν τε, possibly a pleonasm for 'the oars;' strictly both words mean 'oar-blade.' But ταρσός sometimes means 'bank of oars,' *remigium* (cp. ταρσῶ κατηρεῖ *Iph. T.* 1345), and this is probably the meaning here (Hermann). Then χειρί will mean 'for the hand' (of the rower).

l. 1535. εἰς ἓν ἦν, if genuine, must mean 'got together,' (lit. 'fitted into one' (figure), i. e. 'fitted square'). Εἰς ἓν = *una*, as in l. 742, *Or.* 1640, *Andr.* 1172. But most editors think the text is corrupt, and that some verb in the imperf. third sing. is disguised in the present reading. See Crit. Appendix.

l. 1536. ζεύγλαισι, 'bands,' by which the rudders were fastened to the sides of the stern. Ships commonly had double rudders, like broad-bladed oars, worked by a connecting rod, and secured to the ship's sides by ζεύγλαι, also called ζευκτηρία, as in *Acts* xxvii. 40. See *Dict. Antiq.* s. v. *Navis*.

l. 1537. ὥρα, 'as it seems;' see on l. 616.

l. 1539. ναυφθόροις πέπλοισιν, cp. ναυφθόρου στολῆς l. 1381, and the special meaning of φθείρεσθαι l. 774 n.

ἡσθημένοι, a perf. pass. form, occurring (but without augment) in Herodotus, and apparently derived from ἑσθής, from root ἑσ- in ἔννυμ, properly *Fes*, cp. Lat. *vestis*.

l. 1543. For the double question see on l. 873.

l. 1545. συνθάπτετε = 'are you here to help us in our obsequies?' not (as Pflugk thinks) equivalent to συνθάψετε. Menelaus does not *ask* them to join, but assumes that they are there for that purpose.

l. 1548. ποντίσματα. Cp. ll. 1247, 1266.

l. 1549. ἦν ἡδ' ὑποψία, a somewhat unusual construction for ἦν τούτων ὑποψία, = τὰδ' ἦν ὑποπτα in the similar passage in *Iph. T.* 1334.

l. 1553. πάντα συνέχεας, 'you spoilt everything.' Συγχεῖν, *confundere*, in this sense nearly corresponds to our colloquial phrase 'to make a mess of' anything.

l. 1555. κουφίζοντα, 'light-stepping,' according to Musgrave, supposing τᾶλλα to refer to animals only. This seems likely from what follows by way of contrast respecting the bull; at the same time there is no recorded instance of κουφίζειν being thus used absolutely, though we find πῆδημα κουφίζουσα *Elect.* 861, and ἄλμα κουφιεῖν in *Soph. Aias* 1287. Others take κουφίζοντα intransitively = κοῦφα ὄντα (quoting Hesiod. *Opp.* 462), 'presenting a light (i. e. an easy) task;' but this is less satisfactory.

l. 1556. κατὰ σανίδα, 'along the plank,' connecting the vessel with the shore.

NOTES. LINES 1533-1567.

l. 1557. The subject of ἔξεβρυχάτο is of course ταῦρος, supplied from ποὺς ταύρειος. [Something like this construction occurs in Milton, *P. L.* v. 711 'the eternal eye saw . . . and smiling said.']

l. 1558. εἰς κέρας παρεμβλέπων, 'glancing sidelong towards his horn,' as though meditating an attack. So in *Med* 94 ὄμμα ταυρουμένην is 'glancing like a bull' when he means mischief. The similarly worded expression in *Bacch.* 743 εἰς κέρας θυμούμενοι, may refer to the same action, if it does not rather mean 'concentrating their rage into their horns,' as the instruments of attack. This Vergil has literally imitated in his 'irasci in cornua' *Georg.* iii. 232.

l. 1561. οὐκ εἶα ἱμβραλεῖτε; is equivalent to an imperative, 'now then, thrust him in!' Cp. l. 1597, *Iph. T.* 1423 οὐκ εἶα . . . δραμείσθε

Ἑλλήνων νόμφ perhaps simply means 'in good sturdy Greek fashion;' but it may refer to a custom, illustrated by Barnes from Hom. *Od.* iii. 439, that if an animal proved restive on its way to the altar, strong men were ready to make it go easily, thus avoiding the ill omen which its reluctance was supposed to convey. Paley thinks the reference is to the custom of raising the animal upon men's shoulders while sacrificing. Cp. *Elect.* 813 κάσφαξ', ἐπ' ὤμων μόσχον ὡς ἦσαν χεροῖν.

l. 1564. πρόχειρον ὦθει, 'got (lit. 'pushed forward') his sword ready for use;' under pretence of preparing to slay the bull, but really to attack the Egyptians at the proper moment.

l. 1565. εἰς κέλευσμα, 'at the word of command,' i.e. the word given by one of their number to hoist all together.

l. 1566. σέλαμα, the rowers' benches (*transtra*), though some take it to mean the raised deck in the stern.

l. 1567. μονάμπυκον is usually taken with δέτην, as 'tied with a single halter,' and referring to the bull. But this surely puts a strain upon ἀμπυξ which it will hardly bear. The word means a 'frontlet,' not a 'halter,' hence μονάμπυκας ἵππους *Alc.* 428, are 'single-frontleted,' i.e. by a well-known poetical ornament, 'single horses.' I adopt with some confidence Clark's ingenious conjecture that μονάμπυκον is here a substantive, and means 'a horse,' as in *Suppl.* 680 μοναμπύκων ἀναξ. The Latin version too has 'collum equinum.' In l. 1258 Theoclymenus mentions 'a horse or a bull' as the usual sacrifice on such occasions, and he may very well be supposed to have given them both, in an excess of generosity. Moreover the bull was already on board, and therefore could not now be said 'to enter the ship' (εἰσβῆναι δόρυ). [Paley indeed explains this to mean that the animal walked from the stern through the vessel to the prow; but this is not the natural, if it be even a possible sense of εἰσβῆναι. There is an obvious contrast between the difficulty with which the crew got the struggling bull on board, and the ease with which Menelaus coaxed the horse to enter.]

HELENA.

l. 1570. πλῆσασα κλιμακτῆρας = 'treading each round of the ladder in succession,' followed by the usual gen. after verbs of filling. Cp. *Ion* 1108 πανταχῇ γὰρ ἄστειος . . . ἐξέπλησα, 'I traversed all the town.'

l. 1572 οὐκέτ' ὦν λόγουσι. Cp. *Il.* 1050, 1052.

l. 1574 ἀνὴρ παρ' ἀνδρα, i.e. two in a row ('Paley'); not a Greek to every Egyptian, an arrangement which is not borne out by the sequel, and would have interfered with the movements of the rowers.

l. 1576 βοῆς, the 'cry' or 'song' of the rowers taken from the κελουστής, sometimes called τὸ ἐνδοσιμον.

l. 1582. ἐπὶ ταυρείῳ σφαγῇ, acc. to Musgrave *ad jugulum tauri*. Rather perhaps = *ad taurum mactandum*, as contrasted with ἐκ ταυρείου φόνου l. 1591.

l. 1585 Cp. *Iph. T.* 273 Νηρέως ἀγάλαθ', ὅς τὸν εὐγενῇ ἔτικτε πεντήκοντα Νηρηίδων χορόν.

l. 1586. Ναυπλίας. See note on l. 1464. In the *Electra* 1278, etc., the coming of Menelaus to Nauplia is predicted by the Dioscuri.

l. 1588. οὐραϊ, 'a good omen,' since the spirting of the blood into the sea was a sign that Poseidon accepted the sacrifice.

l. 1590. The reading Ναξίαν cannot be defended, except on the desperate supposition that it refers to some unknown place in or near Egypt, for of course the island of Naxos is out of the question, considering their present position. The general sense, must be, 'let us sail homewards.' For proposed emendations of the text see *Crit. Appendix*.

l. 1593. Ἑλλάδος λωτίσματα. Cp. Verg. *Aen.* viii. 499 'Maeoniae delecta juvenus, flos veterum virtusque virum' (Pflugk). The noun λώτισμα seems not to occur elsewhere; Aeschylus has the verb λωτίζεσθαι, 'to cull' choice specimens, *Suppl.* 940, and Euripides, *Suppl.* 448, the compound ἀπολωτίζειν; or originally to 'gather the lotus,' hence applied to any choice flower; thus λωτίσματα = ἐπιλεκτοὶ ἄνδρες.

l. 1597. For οὐκ εἴα with fut see l. 1561 n.

λοῖσθον δόρυ, i.e. any piece of wood or 'spar' that happened to be left lying about. The more usual form is λοῖσθιος.

ll. 1600, 1601. οἱ μὲν, i.e. the crew, οἱ δέ, the Greeks, who alone were armed.

κορμοὺς ναυτικούς = κόντους, 'punt-poles,' with which every ship was provided for sounding and pushing off from shore.

l. 1602. ἐρρείτο. The passive form is found in Hdt. vii. 140, and in Lucian, *Eunuchus* ἰδρῶτι βέομενος. There is also a doubtful reading ἔρρει χόας in *Hec.* 538.

l. 1605. ἐπιπτον, οἱ δέ, etc., i.e. 'men were falling and of these) some got up again, others lay dead.' The δέ before ὠρθοῦντο is merely connective, = τούτων δὲ οἱ μὲν ὠρθοῦντο τοὺς δέ, etc. The Messenger is

NOTES. LINES 1570-1619.

speaking of both sides, but especially of the Egyptians, his object being to show that they fought well, till overpowered by the enemy.

l. 1607. ὅποι = ἐκεῖσε ὅπου, as Hermann rightly observes; hence there is no need of Elmsley's correction ὅπη.

l. 1608. δεξιᾷ, as indicating the 'right hand' of power, is emphatic here, though Hermann objects to it as a weak extension of χειρί. He proposes βαρβάροις, from which a subject is to be supplied for ἐκκολυμβᾶν. But ἡμᾶς may readily be understood for this purpose, and its omission is justified by the consideration that the Messenger was occupied with the fate of himself and his countrymen, to whom he alludes in the words σῶν ναυβατῶν immediately following

l. 1611. ἀνακτα, the correction of Kirchhoff and Lightfoot for ἀναξ, a term unlikely to have been applied to Menelaus by the Messenger. Οἰάκων ἀναξ = 'steersman,' like κώπης ἀνακτας Cycl. 86, κώπης ἀναξ Aesch. Pers. 380. Menelaus of course kept the steersman (who knew best how to handle the ship), and forced him to steer towards Greece. See Appendix.

l. 1612. οὔριαι, in answer to his prayer, l. 1586. Cp. l. 1588.

l. 1617. σῶφρονος δ' ἀπιστίας, etc., said by way of remonstrance to Theoclymenus, who ought to have been more prudent than to trust a stranger.

ll. 1621 1687. THEOCLYMENUS. *'I am undone by a woman's wiles; pursuit is vain, yet upon Theonoe will I be revenged, who told me not of Menelaus' coming'* CHORUS. *'Stay, O king! whither dost thou haste?'* THEOCL. *'Stand off! wilt thou control me? justice bids me slay my sister—the traitress!'* CHO. *'Nay, her act was most righteous'* THEOCL. *'To rob me of my bride?'* CHO. *'His rather, to whom her father gave her.'* THEOCL. *'How judgest thou my actions? art thou fain to die?'* CHO. *'Kill me, if thou wilt, thy sister thou shalt not'* DIOSCURI (suddenly appearing) *'Hold, Theoclymenus! we the Twin Brethren bid thee. Theonoe hath done thee no wrong, the gods and her sire revering. Helen is thine no longer, but must to Greece return. Put up thy sword, nor seek to slay thy sister; ours we had rescued long since, but Zeus and fate forbade us. To her I say, Sail with thy husband, we will guide thee home; a goddess thou shalt be hereafter, and the isle where Hermes lodged thee, that guards the Attic shore, shall bear thy name. Menelaus, his wanderings ended, shall dwell in the Happy Isles; thus heaven rewards the noble soul.'* THEOCL. *'I yield me to your bidding: let my sister live, and yours return to her home. Fare ye well for her sake, noblest of womankind!'*

l. 1619. ᾤχουν, 'presumed,' or simply 'supposed,' as in *Heracl.* 832 πόσον τιν' αὐχέϊς πάταγον ἀσπίδων βρέμειν; but the verb usually involves some idea of confident assertion. Cp. *Alc.* 95, 675. Mr. Clark would assign these two lines as well as the alternate lines from 1627

HELENA.

to 1641) to an attendant (πρόσπολος), on the ground that this assertion on the part of the Chorus would be a gratuitous falsehood. That is so; but such a falsehood would not only be pleasing to the audience (who must feel that by this time Theoclymenus is 'fooled to the top of his bent'), but necessary, in order to save the Chorus from any suspicion of complicity. As Greek captives they were now in a perilous position, and were not likely to hesitate about telling a lie to secure their own safety. The *badinage* is delightful, 'I should never have presumed to think that Menelaus could have concealed his presence from all of us in the way he did!'

l. 1623. πονήσας, i. e. 'I would have spared no pains' in the pursuit.

l. 1625. ἦτις, etc., 'because she did not tell me;' Lat. *quippe quia*, etc. See Jelf, *Gr. Gram.* § 817. 7.

l. 1630. δοῖλος ὦν. The address to a Chorus of women in the sing. masc. is remarkable, but, where a general sentiment is intended, it may perhaps be justified. So in *Hipp.* 1105 the leader of the chorus speaks of herself as ἐλπίδα κεύθων. In the plural of course it is the rule for a woman to use the masculine, as in *Soph. Elect.* 391 πεσοῦμεθ', εἰ χρῆ, πατρὶ τιμωρούμενοι. [Mr. Clark avoids the difficulty by assigning these lines to a πρόσπολος (see on l. 1619), and Hermann reads κρατήσει, making the statement universal; but this would seem to require either the addition of τις or the omission of ὦν.]

ll. 1631-2. μὲν οὖν has its usual corrective force, 'nay but,' 'nay rather.' Cp. *Aesch. Choeph.* 964 δίκτυον μὲν οὖν, *Ar. Eq.* 911 ἐμοῦ μὲν οὖν, etc.

l. 1640. ὤς, inserted by Hermann, following Porson, who had made the same correction in a similar passage, *Hec.* 1280—

Ag. οὗτος σύ, μαίνει καὶ κακῶν ἐρᾶς τιχεῖν;

Pol. κτεῖν', ὥς ἐν Ἀργεὶ φόνια λουτρά σ' ἐμμένει.

l. 1642. At this critical moment Castor and Pollux appear aloft in the μηχανή. See Introduction, p. xiv, for the *deus ex machina*. The Dioscuri also appear in the *Electra* 1238 to predict the fortunes of the Atridae.

φέρει, 'art carried away' by excitement. Cp. *Phoen.* 15 τί φέρει θορύβῳ; *Ion* 1064 ᾗ νῦν φέρεται ἐλπίς

l. 1646. οὐ with πεπρωμένοισιν, 'not destined (for thee).' For the dat. γάμοις = *propter nuptias* cp. l. 78 ταῖς ἐκείνης συμφοραῖς ἐμὲ στυγεῖς

ll. 1653, etc. Translate according to the text, 'Since she has (once for all) lent her name to the gods, she must no longer be nited in that same marriage (which you had intended for her), but go home and live with her husband.' The awkwardness of giving such a sense as this to τοῖσιν αὐτοῖς γάμοις is apparent, and there is little doubt that l. 1653 is an interpolation. Without it the sense follows well enough, i. e. 'now

NOTES. LINES 1623-1673.

that Troy is destroyed (and there is no longer any reason for detaining Helen,) she must remain united in her original bond of wedlock with Menelaus.' For ὄνομα παρέχειν cp. l. 1100 n. (also l. 43), which some consider to be also spurious.

l. 1656. μέλαν, an epithet of the Homeric kind, 'your dark 'murderous, sword'; probably with special reference to the bloodstains which encrusted it. [In *Orest.* 1148 we read φάσγανον σπάσω μέλαν, but the position of the epithet makes the reading doubtful.]

l. 1658. Note the omission of ἄν with ἐξεσώσαμεν. Hermann thinks this excusable because ἀλλά is substituted for the regular *conditional* protasis with εἰ μή. But even in the latter case ἄν is sometimes left out, as in *Hec.* 1112 εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ᾔσμεν, . . . φόβον παρέσχεν. So in *Hor. Od.* ii. 17, 27 'me truncus . . . sustulerat, nisi Faunus ictum dextra levasset.' This ellipse of ἄν is more usual with the imperfect, and it has been proposed to read ἐξεσώζομεν here; but this would imply that they were actually on the point of saving her, though prevented, which was not the case.

l. 1663. πλεῖ, Cobet's probable correction for πλεῖν, because of the direct address in σὺ following. Otherwise πλεῖν might stand as the infinitive, expressing a command; cp. *Ar. Ach.* 171 τοῖς Θρηῆκας ἀπιέναι, παρῖναι δ' εἰς ἔνην.

l. 1664. σωτῆρς, etc. Cp. l. 1495, etc., and note on the Dioscuri as tutelary deities of sailors.

l. 1666. κάμψης βίον, a metaphor from the *stadium*, which appears in its fuller form κάμπτειν τέλος βίου in *Elect.* 955, *Hipp.* 87, and elsewhere. The term καμπή or καμπτήρ, properly the 'goal' or turning point of the δίαυλος (see *Dict. Ant.* s. v. STADIUM), was also applied to the winning-post; hence κάμπτειν βίον means either to turn the middle point of life and enter on its decline, or (as here) to reach its close.

l. 1667 θεὸς κεκλήσεται. Herodotus, vi. 61, mentions a temple of Helen at Therapnae in Laconia, and relates a strange miracle wrought upon a child there.

l. 1668. Banquets given at the festivals of the Dioscuri were specially called ξένια or ξενισμοί. In the *Orestes* 1638, etc., Apollo utters the same prediction of the union of Helen with the Twin Brethren as a goddess.

l. 1670. οὗ, 'the place where,' or rather, 'whither' (= οἶ), since ᾤρισεν Σπάρτης means 'removed you from Sparta;' cp. διορίσαι l. 394, ὀρίζῃ τῆς Ὀδυσσεύς νεώς *Soph. Phil.* 835.

l. 1671. ἀπάρas, intransitive, with δόμων, 'having left the mansions of the sky.'

l. 1673. Strabo and Pausanias describe the long sterile island of *Helena*, now *Macri*, extending for seven or eight miles along the Attic coast, opposite Thoricus; here called, from its position, φρουρόν, or the

HELENA.

'guardian isle.' Some identify it with the Κρανία of Homer *Il* iii. 443, where Paris stopped on his way to Troy with Helen, though, according to Pausanias, Helen landed there *after* the war. Euripides of course has his own version of the story.

l. 1675 κλοπὰς σάς σὲ κλεφθεῖσαν, cp. τὰς ἐμὰς ἀναρπαγὰς l. 50.

ll 1676-7. From Hom. *Od.* iv. 562, etc. beginning σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφεῖς ᾧ Μενέλαε, Ἄργεϊ ἐν Ἰπποβοτόφῃ θανάειν καὶ πτόμον ἐπισπεῖν, etc. Cp the prophecy of Agave to Cadmus. *Bacch.* 1339 Ἄρης . . . μακάρων ἐς αἶαν σὸν καθιδρύσει βίον. The Isles of the Blest were imagined to be somewhere far away in the western ocean. Hestod, *Op.* 169, places them παρ' Ὀκεανὸν βαθυδίνην, i. e. on the outer limit of the world. They were the fabled abode of heroes after death; cp. the famous *scolium* upon Harmodius, νήσοις δ' ἐν μακίρων σέ φασιν εἶναι, ἵνα περ ποδώκης Ἀχιλεὺς, etc., also the description of them in Hor. *Epod.* xvi 41-62.

l. 1679. ἀναριθμήτων, *qui nullo numero nec honore sunt* (Pflugk). Cp. *Ion* 837 ἀμήτορ' ἀναριθμητον, ἐκ δούλης τινὸς γυναικός.

l. 1681. νείκη μεθήσω. Cp. l. 1236 n. Here Paley translates 'my former quarrel *with* your sister' for rejecting my hand. But the sense of *περὶ* and the context in l. 1682 seem rather to point to the king's displeasure with Theonoe for her conduct on Helen's behalf.

l. 1685. δημογενοῦς, Canter's correction, adopted by Hermann and Pflugk, for μονογενοῦς. Hermann renders the passage 'scitote vos optima sororis *communi* genitore sanguine esse natos,' referring to the blood of Zeus, whence Helen and the Dioscuri were sprung. Cp. δύο συγγενεῖς εἶναι *Here Fur.* 798, where συγγενεῖς has a transitive force = 'double-producing,' in allusion to the amour of Zeus with Alcmena, who was already the wife of Amphitryon.

ll. 1688-1692. These lines also conclude the *Alcestis*, *Bacchae*, *Andromache*, and *Medea*; only in the last-named play the first line runs πολλῶν ταμίης Ζεὺς ἐν Ὀλύμπῳ. They are merely a conventional ending, suitable to any play having an unexpected catastrophe (and therefore hardly suitable to the *Medea*). Hermann ingeniously supposes that the noise of so vast an audience leaving their seats must have been enough to drown the voices of the Chorus, and that therefore little care was expended upon the final lines of the piece. Three of Euripides' plays, the *Orestes*, *Phoenissae*, and *Iphigenia in Tauris*, have another 'tag,' in the form of an appeal to Victory—

ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν
βίον κατέχοις,
καὶ μὴ λήγοις στεφανοῖσα.

In fact *all* the plays both of Euripides and Sophocles (except the *Trachiniae*) conclude with some moral commonplace uttered by the

NOTES. LINES 1675-1692.

Chorus, sometimes introduced by the words *στείχετε, στείχωμεν*, or the like, as an intimation of the *ἄφοδος* or exit from the orchestra. With Aeschylus, on the contrary, the interest of the drama is maintained to the last; witness the concluding anapaests of the *Prometheus Vinc-tus*, hardly surpassed elsewhere in the whole tragedy for grandeur and sublimity. I make no apology for quoting the passage entire:—

PROMETHEUS. καὶ μὴν ἔργῳ κοῦκ ἔτι μύθῳ
χθὼν σεσάλευται·
βρυχία δ' ἤχῳ παραμυκᾶται
βροντῆς ἑλικες δ' ἐκλάμπουσι
στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
εἰλίσσουσι· σκιρτᾷ δ' ἀνέμων
πνεύματα πάντων εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα·
ξυντετάρακται δ' αἰθὴρ πόντῳ.
τοιὰδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν
τεύχουσα φόβον στείχει φανερώς.
ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
αἰθὴρ κοινὸν φάος εἰλίσσων,
ἔσορᾷς μ' ὥς ἔκδικα πάσχω;

CRITICAL APPENDIX.

For an account of the MS. authorities and principal editions of the play see last page of Introduction. The following Appendix does not profess to be a complete *apparatus criticus*, but merely a list of the most important variations and corrections.

l. 5. J. Klinkenberg, in his treatise *De Euripideorum Prologorum Arte et Interpolatione* (Bonn, 1881), considers this line, among others in the prologue, to be spurious. Though I cannot regard his reasons as conclusive, the question is worth considering, whether the attempt here made to reconcile the two accounts of Proteus (see note) may not be the work of a later hand.

l. 9. Scaliger inserted μέν after Θεοκλύμενον, Hermann reads ὅς for ὅτι δὴ, *metri gratia*. But for reasons given in the note this clause is most likely an interpolation.

l. 11. The excellent correction of MS. εἶδος to Εἰδῶ (= Homer's Εἰδοθέα) is due to Matthiae.

l. 12. Musgrave and others needlessly altered ὠραίων to ὠραίαν, as the more ordinary construction. The *hypallage*, or transfer of the adjective from one noun to another, is of course common enough.

l. 34. Hermann, Nauck, and Kirchhoff read ἄπο for ὑπο. But see note.

l. 35. τυράννῳ, Hermann for τυράννον. Cp. *Alc.* 115 Σθενέλου τυράννῳ παιδί. The epithet as applied to king Priam would be superfluous.

l. 42. προὔτεθην, Musgrave for the middle προὔθεμην. But some (as Usener, supported by Klinkenberg) think ll. 35-43 to be spurious, as introducing irrelevant matter concerning the remoter causes of the war; also because of the unusual meaning required for ἐς ἀλκήν (l. 42), which ought to signify *ad pugnam* or *ad pugnandum*, as in ll. 980, 1379. I think however the sense suggested in the note, 'to test the prowess of the Trojans,' is admissible.

CRITICAL APPENDIX.

l. 86. *τίν'*, Hermann and Pflugk for *τίνας*. Badham, perhaps rightly, suspects ll. 85-88 as an interpolation, because of the distichs inserted in the monologue, the repetition of the same inquiry in ll. 83 and 86, and the lack of *caesura* in the last-named line.

l. 91. Hermann needlessly alters *ἄν εἴης* to *ἄρ' εἴ σύ*. See the note.

l. 112. Nauck's alteration of *καρπίμους* to *καμπίμους* is unnecessary. The contrast between the succession of 'fruitful' seasons and the fate of the storm-tost wanderer upon the barren sea is well brought out by the former epithet.

l. 122. The MS. reading is *αὐτὸς γὰρ ὅσσοις εἰδόμην, καὶ νῦν ὄρῳ*, which a few editors have defended. Hermann reads *αὐτῶς . . . , καὶ νῦν σ' ὄρῳ*, Dobree *ὡς νῦν σ' ὄρῳ*. The correction of *νοῦς ὄρῳ* to *νῦν σ' ὄρῳ* may be regarded as tolerably certain, but *αὐτῶς* is questionable, unless joined to *ὡς* or *ὡδε*, as in *Med.* 319, *Soph. Trach.* 1040; also the middle *εἰδόμην* is somewhat rare. Mr. Clark's *εἶδον εἰ* comes very near the MS. reading, and the *καὶ* is also preserved.

l. 131. *τε*, Hermann for *οὔτις*. Barnes reads *Μενέλεων οὔτις*, but *Μενέλεως* is not elsewhere contracted. The *οὐ* may easily have arisen from *οὐδεὶς* in next line.

l. 135. *οὐ πον*, Seidler for *οὐπω*.

l. 146. *σὺ προξένησον*, Jacobs for *συμπροξένησον*. The technical sense of *προξενεῖν*, explained in the note, seems to require this change.

l. 164. Matthiae proposed *μεταβαλλομένα*, 'changing the burden of my lament' (i. e. from her troubles with the king to the loss of Menelaus). But the text reading *καταβαλλομένα* gives very good sense. See note.

ll. 171-178. I have kept the MS. reading of this passage, with the exception of Seidler's *παρ' ἐμέθεν* for *παρ' ἐμέ θ'* in l. 177. There is however a question as to the sense of *μουσαῖα*. Hermann's suggestion of *Μύσι'*, *ἄτ' ἐ ξ'*, 'Mysian laments, etc.', is hardly convincing. He also reads *αἶλιν' ὅς* etc., referring to *λωτός* and forming the subject of *πέμψαι*, with *Φερσεφάσσα* in dat. ('which may send to Persephone strains of woe'). But the nom. better expresses the fact that Persephone herself is the *giver* of the desired favour, in return (*χάριτας*) for which she is to receive the paeans for the dead.

ll. 184-186. I have followed Badham in omitting *ἀνεβόασεν* after *οἰκτρόν* (since the cry did not proceed *ἐνθεν*, i. e. from the place where the chorus were), retaining *ἔκλυον* and noting a *lacuna* before *αἰάγμασι στένουσα*.

ll. 229, etc. Hermann, seeing that this passage is 'antistrophic' and not a mere 'epode,' corrected the text here and in the antistrophe

HELENA.

(241-245). The old reading was τίς ἦν Φρυγῶν, ἢ τίς Ἑλληνίας ἀπὸ χθονός, ἔτεμε τὰν &c. (with order of lines reversed), as though any *Greek* would be likely to build ships for Paris!

l. 246. The MS. has Ἀθάνα after ὧς, omitted by Hermann as a mere gloss to explain Χαλκίοικον.

l. 252. τοι, Dindorf for σοι, as conveying a general sentiment.

l. 263. The MSS. read λαβεῖν, for which Hermann proposed λάβον, since εἶθε with the infin. is an Epic, rather than an Attic construction. For this form of the opt. he cites εἰ τρέφοιν from a fragment of Euripides; Dindorf also reads ναιοιν in *Troades* 226. But this is hardly sufficient authority even if an opt. were here required, which is not the case (see note). The text reading λαβον, ἔλαβον is Porson's.

l. 277. Scaliger's emendation δ' ἦ μου for δὴ μου and Musgrave's ὧχα for ὄχει have been rightly adopted by most editors.

l. 279. For the MS. reading in text Hermann proposes εἶπερ τέθνηκεν οὗτος, οὐκέτ' ἐστι δὴ, on the ground that the repetition of οὗτος, additionally emphasised by δὴ, is 'very weak.' I cannot but think, on the contrary, that this very repetition has a truly pathetic force—'he, whom I trusted would save me) he is now no more!' The slight change of construction need cause no difficulty; see note.

l. 283. Hermann reads παρθενέματα, objecting to the 'adverbial' rendering of πολιὰ with παρθενεύεται. But see note.

l. 289. To escape the difficulty involved in δοκοῦντες, Mr. Clark proposed to read δοκοῦντος, to be taken with Μενέλεω, i.e. Μενέλεω δοκοῦντος μετελθεῖν με, τὴν ὑπ' Ἰλίου Ἑλένην. This is hardly satisfactory, nor does it remove every objection.

l. 291. The text reading is Porson's correction for the unmetrical ἐλ | θυντῆς α̃ | φάνερᾶ | etc. Clark, to avoid repetition of ἄν (after the ἄν in l. 290), suggests φανερούμενοις, the middle voice implying mutual recognition.

l. 297. The MS. reading σῶμ', for which the needless alterations δῶμ' (Scaliger) and σῶν, 'safety' (Seidler), have been proposed, is quite unobjectionable. See note.

l. 302. For ἄρτι Dindorf reads κάρτα, others suggest ἄρθρα or κῶρα or σάρκα (Hermann). But ἄρτι need not be changed, if ἀπαλλάξαι be taken intransitively. Hermann further objects to the elision of ι in ἄρτι, but as regards particles the prohibition appears to be confined to μέχρι, ἄχρι, ὅτι, and the preposition περί.

l. 310. The text reading ἀληθείᾳ σαφῇ is the one which involves the slightest departure from the MS. ἀληθείας σαφῇ Hermann however retains ἀληθείας, followed by ἔπη, transferring σαφῇ to l. 309 and ren-

CRITICAL APPENDIX.

dering the sense thus, 'Many things may be alleged for certain (σαφῆ), and yet prove false.' 'Yes, but on the contrary, words of truth (may come).'

l. 332. Badham omits οἰκῶν (also εἰς in the antistrophe, l. 343) as unnecessary to sense and metre. Hermann reads δόμων, with εἰς ἀλίου in l. 342 to correspond.

l. 335. ἄδε, inserted by Seidler. As these lines (330-347) are antistrophic, a *lacuna* of two lines is indicated after l. 343, though the sense is complete without them. But, as Paley observes, such interruptions on the part of the Chorus are not uncommon.

l. 348. κατόμουσα, Elmsley's correction for κατώμοσ', is objected to by Hermann, on account of the omission of the augment in a trochaic system. But in order to retain κατώμοσ' he is forced to suppose a *lacuna* before τὸν or some such word as εἰπέ or ἄγνέ, which is hardly satisfactory.

l. 352. Some editions assign these words, τί τὰδ' ἀσύνητα; to the Chorus. It is not easy to decide, but on the whole the exclamation (as explained in the note) seems to come better from the mouth of Helen, in her distracted state of mind, than from that of a bystander, who would scarcely be justified in calling her appeal to Eurotas 'incoherent' or 'unmeaning.'

l. 354. If the text is genuine, the literal sense may be 'I will stretch across my throat a suspender of death' [R. E.]

l. 358. The present text has been constructed by Musgrave and Hermann out of the MS. reading, τῷ τε σύραγγ' αἰδοῖαι σέβ. ζον Πριαμίδας, etc. For συρίγγων αἰδοῖαν Dindorf and Pflugk read σύριγγ' ἀν' Ἴδα.

l. 379. I have obelised λεαίνης as possibly corrupt, because of its discrepancy with the legend; but see note. Hermann reads διαίνεις, 'thou bewailest' (Aesch. *Pers* 1043, and μορφᾶς for μορφᾶ, to be taken with σχῆμα. Clark suggests ἀγριαίνεις, which is rather a late word, used by Plato. There is no absolute need of any verb, if σχῆμα be construed in either of the two ways suggested in the note. Bothe would read χᾶ for ᾶ, referring it to another distinct instance of metamorphosis, e. g. that of Atalanta, who was changed into a lioness.

l. 389. The corruption is, I think, confined to the word πεισθεῖς (for which Stephanus, from a pretended MS authority, read πρισθεῖς) εἰς θεοῦς cannot be proved to be wrong in the absence of a right reading for πεισθεῖς, and it may even be taken with ἐποῖς. Hermann almost rewrites the passage, inserting a whole line from conjecture, and reading εὐθὺς for ἐν θεοῖς. [But πρισθεῖς, though lacking authority, comes very near to πεισθεῖς, and makes good sense.]

HELENA.

l. 432. Clark proposes to read λαβεῖν for δόμων, placing a full stop after it, and omitting ll. 433, 434.

l. 442. χόλον (or χόλον) seems as good an emendation as any for the MS. λόγον. Hermann reads μόνον (sc. κλειῖθρα after ἀνές). Badham would alter l. 441 to ταῦτα πάντα μαλθακῶς λέγειν ἔξεστι, so as to retain ἀνές λόγον in its proper sense of *mitioribus verbis utere*.

l. 448. The correction ἄρα is mentioned, but not adopted, by Hermann. See note.

l. 461. πέπλευκα, possibly πέπλωκα, since Aristophanes appears to ridicule this form in *Thesm.* 877 οἱ πεπλώκαμεν. But the MS has -εν- here, and Aristophanes may have referred to l. 532, where πεπλωκότα is the right reading.

l. 462. For γένος Hermann reads γάνος, in reference to the salubrious properties of the Nile water, but the alteration seems unnecessary.

l. 475. λελήσμεθα (ληΐζομαι) and λέχος are corrections for λελήσμεθα (λανθανω) and λέχους.

l. 491. Some copies have παρ' ὄχθαις, but ὄχθας, the MS. reading, is correct, = *secundum ripas* (Hermann).

l. 505. The MS. reading is προσμένῳ ἔχει δέ μοι. Barnes inserted γ', which, as Hermann observes, is inadmissible here. He inserts δ' in the text, but thinks the hiatus may possibly be allowed on account of the pause after προσμένῳ. Badham suggests σχήσει, as the future seems to be required. Paley reads προσμένων, supposing the omission of a previous line containing a verb. The text follows Musgrave, simply transposing δίσσας and ἔχει.

l. 510. μέν, answering to ἀλλά in l. 512, is Paley's correction of the MS. reading κακῶν δέ θ' ἡμῖν. Hermann reads δέ γ', Nauck δ' ἔν, which is *plaus.b.e.*

ll. 513, 514. Hermann, objecting to δεινῆς ἀνάγκης without the article, reads σοφῶν δ' ἔπος δεινῶν, ἀνάγκης, etc.; but later editors have not adopted the alteration.

l. 516. ἐφάνη 'ν, Badham and Nauck for ἐφάνην. The preposition however is not required for the sense; Hermann, with some probability, reads ἔφηγε.

l. 535. Clark suggests μ' ἐλάν for μολών, since Helen had been already told that Menelaus would come. But the stress is on σωθήσεται (see note).

l. 540. ὅς μοι, a good correction of Seidler for ὥς μοι. Others read ὦμοι for οἷμοι with a full stop at φίλοις.

l. 553. Hermann puts a comma after οὐχ = 'no indeed!' saying that otherwise οὐχ should have been οὐδέ. But the eagerness of Menelaus

CRITICAL APPENDIX.

to stop Helen may well account for the absence of a connecting particle.

l. 577. Lightfoot proposes ἀποστερεῖς, 'you rob me of certainty,' i. e. 'prevent me being sure of it.' There seems to be no need of any change (see note).

l. 578. The text reading (Paley's) comes tolerably near the MS., τί σου δεῖ; τίς ἐστί σου σαφέστερος; Seidler has τί σοῦνδεῖ; πίστις οὐ σαφέστερα, which Hermann adopts, retaining σαφέστερος. Perhaps τί σοῦνδεῖ; τίς ἐτι σοῦ σοφώτερος; i. e. what wiser second can you have to help you to judge? [R. E.]

l. 580. The MS. has τὰ σά γ' ὄμματα, so that we have to choose between τὰ σ' ὄμματα and the present text (Hermann's), which gives the required emphasis on σά.

l. 587. Hermann reads ἦσθ' ἄν, but the reading in the text (Barnes') for the MS. ἦσθ' ἐν, etc., avoids the unnecessary repetition of the particle. Dindorf has πῶς οὖν ἄμ' ἐνθάδ' ἦσθ' ἄρ' ἐν Τροίᾳ θ' ἄμα;

l. 601. I have retained, with Pflugk, the MS. reading, omitting the comma after θαυμαστά. Hermann reads ἔχον (after Musgrave), marking a double answer to τί δ' ἐστι, i. e. first θαυμαστά, secondly, passing to the singular ἔχον ἔλασσον, etc. 'something that has a name less wondrous than the reality.' Scaliger's reading, θαῦμα' ἔστ' . . . ἔχον is probable. Clark proposes ἔχω, i. e. 'the phrase *wonderful* is too weak to express the reality.'

l. 607. For σεμνόν Kirchhoff reads ἐρεμνόν, quite needlessly. There is no difficulty about the text reading. See note.

l. 609. Hermann, taking πάντες in too literal a sense (whereas it refers to the Greek host generally, as in Homer), objects to the epithet in connection with ἐθνήσκετε, and proposes to read τάλανες instead. Kirchhoff and Nauck follow him. But, as Paley observes, τάλανες would read very awkwardly after ταλαίπωροι.

l. 613. Clark suggests πάλιν for πατέρα, but the text reading, as explained in the note, is unobjectionable.

l. 620. Barnes' emendation μάτην for ἄδην has been adopted by Hermann, Musgrave and others.

l. 628. περί τ' ἐπέτασα, Hermann for περιπετάσασα, to preserve the dochmiac metre.

l. 631. ἄρξωμαι, the deliberative subj., a probable correction for ἄρξομαι.

l. 635. Hermann repeats ὦ πόσις, to suit the supposed antistrophe in l. 640. But Euripides seems not to have intended any continuous antistrophic system here. See note on l. 627 *ad finem*.

HELENA.

l. 637. τῆς, Schaefer's correction for τοῦ.

l. 640. σοί, added by Hermann *metri gratia*.

ll. 641, 642. σ' ἐμοῦ (al. σ' ὁμοῦ) is probably an interpolation. Hermann regards τᾶσδε κρείσσω as a gloss upon ἄλλαν, and reconstructs l. 642 as an iambic trimeter, ὁμοῦ δ' ἐλαύνει, συμφορὰν ἄλλην, θεός, 'brings us together by a differing fortune' (συμφορὰν being in apposition to the sentence). That Euripides wrote this is highly improbable; still an iambic line seems to be required, as Menelaus generally uses that metre throughout this Scene. Some editions give this line to Helen; in the MS. the whole speech, as far as τύχας (with πόσιν for πόσι), is assigned to Menelaus, and ll. 646-651 to Helen.

ll. 660, 661 are rightly transposed by Hermann, since the exclamation πρὸς θεῶν, etc. would be too abrupt, without some intervening remark on the part of Helen.

l. 670 Ἐρμᾶς, added by Hermann for the metre; also to specify which son of Zeus is intended, among so numerous an offspring.

l. 675. Ἥρα, Hermann for Ἥρα, which is continued in the MS. to Helen's part. To the same editor we owe the correction τί νῶν for τίνων (with κακῶν for κακόν), since the latter made a very awkward construction with χρήζουσα προσθεῖναι.

l. 679. The text simply changes the MS. τὰδ' εἰ into τὰ δ' (εἰ). Hermann reads τί for σοι 'which of your misfortunes did H. make the matter of trial,' i.e. 'what harm did she cause it to do you?' Another reading (W. Dindorf's) is τί δ' εἰς κρίσιν σοι τήνδ' ἐφῆχ' Ἥρα κακόν; 'what misfortune did Hera send you as regards this trial?'

l. 682. Hermann restored the accus. τλάμον' for MS. τλάμων, and also added σά in l. 684.

l. 690. αἰσχυνᾷ, inserted in the MS. after ἀγαμον, seems to have been interpolated from l. 687. Dindorf and Hermann add ἐμόν for the metre.

l. 700. The MS. reading πρόσδοτέ τι τῆς, etc. is suspicious on account of the roughness of metre, and the awkward repetition of the τ sound. Elmsley proposed προσδοτία τῆς ἡδονῆς, a probable reading, the τι not being necessary to the construction. Hermann's τῇσδε πρόσδοθ' ἡδονῆς is an obvious correction, but is not likely to have produced the present text. Paley suggests προσδότη, referring to Helen alone; the address however is clearly to Menelaus in the first instance, though both are included. See note. Clark prefers the dual πρόσδοτον.

l. 706. The text is probably right. Hermann puts τί φῆς; but surely the Messenger's expression of surprise comes in better after the mention of the 'phantom,' than after the general statement πρὸς θεῶν, etc. The

CRITICAL APPENDIX.

interruption of the single line dialogue (*stichomuthia*) may have been caused by the sudden interposition of the Messenger; a somewhat similar instance occurs in *Alceſtis* 818

l. 735. ἐκπονῶν ἐμοί, Barnes for ἐκ πόνων ἐμῶν.

l. 740. ὥς, Musgrave for οὗς. Hermann gives the probable emendation αἱ μένουσί μ', οὗς, etc.

l. 751. οὐδ' Ἐλενος is Porson's ingenious correction for οἰδέν γε.

l. 770. μύθῳ, Hermann for MS. μύθων

l. 775. ἐνιαυσίων, Heath for MS. ἐνιαύσιον, followed by δηλῶν δ' etc. Perhaps Nauck's reading ἐνιαυσίους with περιδρομάς) is better. Clark suggests ἐναΐσιον, referring to Hom. *Od.* ii. 151, but there is no necessary allusion to that passage here.

l. 780 is an obvious interpolation, probably from *Phoenissae* 962. It disturbs the *stichomuthia* and is quite out of place in this part of the dialogue. The injunction to 'flee the land' comes in properly enough at l. 805, after Helen has explained the reasons for doing so.

l. 834. For Hermann's alteration of the text see note. The original MS. has προδύτης with an ι superscribed. The masculine form may after all be right, even when referring to Helen. Cp. l. 280 n

l. 840. τελευτήσαν, a probable correction by Hermann for MS. τελευτήσω, as carrying on the construction from the preceding line. But the indicative might stand, as a simple assertion on the part of Menelaus, not confirmed by any oath.

l. 854. ἐφ' ἔρμα, the proper MS. reading, was altered to ὑφ' ἔρμα by Stephanus. But the allusion, as explained in the note, is to an unburied corpse, not to one burdened with a solid mound of earth.

l. 866. The MS. reading is θεῖον δὲ σεμνοῦ θεσμὸν αἰθέρος μυχῶν. Pflugk suggested θείου δὲ σεμνύθεσμον . . . μυχύν, whence Hermann derived the present text. Clark approves of none of the emendations, and thinks the line is spurious.

l. 883. Hermann's ψευδονύμφευτον is an improvement on the old reading ψευδονυμφεύτους, which makes δῶρημα Κύπριδος a weak expletive of γάμου. Others read ψευδονυμφεύτον.

l. 886 Hermann adopts Porson's very plausible correction ἀνοήτοις, 'futile,' the point in that case being the *non-fulfilment* of the bargain, rather than the fact that Cypris had been bribed, which was really no secret. Still she might have hoped that this fact would be forgotten, if Menelaus and Helen failed to return to Greece (see note); hence as ὀνήτοις is the MS. reading, I have thought well to retain it.

l. 898. For μου Seidler would read μοι, as dat. ethicus, but there is no need for change.

HELENA.

l. 905. This line is most probably an interpolation. Hermann made the simple correction *ἄδικος* for *ἄδικος*. Porson proposed *ἄδικος ὥς*. Elmsley *ἐκδικος*.

l. 909. *καίρως*, Badham for *μακαρίως*. See note.

l. 923. I have adopted Mr. Clark's conjecture, *καὶ μέλλοντα* (from l. 14), for the MS. *καὶ μή*, with *εἰδέναι* at the end. *Τὰ μή (ὄντα)* can only mean 'non-existent,' and the *εἰδέναι* may easily have crept in from *εἰδέναι* in the preceding line.

l. 936. The MS. reading, *ἐν πυρᾷ* does not seem to require alteration (see note). Hermann however reads *ἐν πέρα*, 'on the opposite coast,' a word of rare occurrence.

l. 944. *οἰκτροί*, Portus for *οἰκτρόν*. The *οἰκτρὰ σὺ* in next line is much in favour of this alteration.

l. 953. *αἰρήσομαι ἔγω*, etc. is Porson's emendation for *αἰρήσομαι τόπροσθε*. The use of *τόπροσθε* as a preposition is doubtful, and the *ἔγω* seems almost to be required for emphasis. The MS. also has *εὐδαιμονίας*, supposed to be a gloss upon *εὐτυχίας*, which was a misreading for *εὐψυχίας*. Hermann adopts Seidler's suggestion *εὐανδρίας*.

l. 963. *ἀποδώσεις*, Stephanus for *ἀπολέσεις* [Perhaps *ἀπολύσεις* 'release' her.]

l. 973. The MS. reading is *γ' εὐσεβοῦς πατρὸς κρείσσω*, for which Hermann reads *μή . . . ἥσσω*, supposing that when the *μή* had fallen out, *ἥσσω* was altered to *κρείσσω* to make sense. The point is, not that Theonoe should be 'better than her father,' but that she should be 'not inferior' to him. Elmsley's suggestion, *δυσσεβοῦς* (retaining *κρείσσω*), could in no sense apply to Proteus.

l. 993. For *οὐ* Reiske reads *οὖν*, referring *δυσκλεῶς* to Theonoe. It is better, according to the text, to refer it to Menelaus, to whom death under such circumstances would be 'glorious.'

l. 1010. *ἄδικοίην νιν*, Badham for *ἄδικοίημεν*, etc. The forms *-οίημεν*, *-οίητην*, etc. are questionable in Attic Greek.

l. 1045. *οὐ τάν*, Paley for *οἶκ ἄν*, referring to *Med* 867, where Porson has made the same correction. Hermann reads *οὐκ ἄν σ' ἀνάσχοιτ'*, etc.

l. 1050. Hermann, objecting to the repetition of *λόγῳ* in l. 1052 as well as to the phrase *λόγῳ λέγεσθαι*, reads *μή θανῶν ἔργῳ, θανεῖν*. But the text is probably right. Menelaus would most naturally repeat the words of Helen in his reply, and the poet may have failed to notice that *λέγεσθαι* had preceded.

l. 1056. *πυλαιότης*. For Hermann's conjecture *ἀπαιόλη* see the note.

l. 1078. For *ὄρᾶν* Badham proposes *ὄρῶν*, the past infin. being required in narrating a past event. But the present may be used 'graphically':

CRITICAL APPENDIX.

and the objection, if valid, would apply equally to the part. ὁρῶν. Moreover the alleged fact of being an eye-witness is an integral part of the report, not a collateral circumstance.

l. 1089. The difficulty about χροός (see note), may be obviated by adopting Jacobs' emendation χερός. It has also been proposed to read χροῖ, as exegetical of παρήδι, cp. *Bacchae* 767 σταγόνα δ' ἐκ παρηίδων . . . ἐξεφαίδρυνον χροός, 'from their cheeks they cleansed the blood-gouts, even from the skin.'

l. 1096. Elmsley reads ῥίπτονθ', on the ground that ῥίπτειν = *jactare*, ῥίπτειν, *jacere*. But Lobeck, on *Soph. Aias* 239, shows that this distinction is untenable.

l. 1104. Musgrave and Hermann alter δωμάτων to σωμάτων, without necessary cause.

l. 1111. ἔλθ' ὦ, Musgrave for ἐλθέ, to correspond with the right reading πολλούς (for πολλά) in the antistrophe, l. 1126.

l. 1115. ἀειδούσῃ, Lachmann for the nom. ἀειδουσα; see antistrophe l. 1130. Badham πότμον instead of πόνον for a similar reason; though some read ἄκραϊς for ἄκταις in l. 1130.

ll. 1117-1121. The principal corrections are δτ' ἔμολεν for ὅς (Hoffmann), ὦ Ἑλένα for ὡς εἶλε (Seidler), and Paley's transposition of the comma from πλάτῃ to πεδία, thus keeping up the natural connexion of the former with ῥόθια.

ll. 1132-33. Various emendations of these two lines have been proposed. Hermann reads Μάλα (a doubtful adjective) for μέλα, making βαρβάρου στολᾶς = *barbaro vestitu*; but this would seem to require the dative. Lightfoot, referring the lines to Paris, suggests μέλε' ὁ βάρβαρος στολᾶ εἶθ' ἔσσυτο; Clark σύ, Μενέλα', ἀφ' οὗ ὀστάλης, ὅτ' ἔσσυο. The allusion is clearly to Menelaus, and the corruption seems to lie in the words μέλα βαρβάρου στολᾶς. See note.

ll. 1138-39. τίς φησ', etc., is Matthiae's correction of the MS. τί φῆς; Hermann has τίς φύσιν . . . εὔρεν; taking μακροτάταν adverbially with εὔρεν, a reading which Badham rightly characterises as awkward both in sense and construction. The metre of the present text does not quite suit that of the antistrophe, but the arrangement of words there is not quite certain. In l. 1152 Badham, adopting a different arrangement, proposes λόχοισιν for λόγχαισιν, which would suit βροτῶν here, if there were sufficient grounds for adopting it.

l. 1154. Hermann reads πόθους θανάτων, *moriendi desiderium*, to suit the metre of l. 1140. The sense is inferior to that of the text reading, and possibly (as Paley suggests) we should read τὰ θνήτ' ἔσορᾷ ὡς τὰ θεῶν in the strophe.

HELENA.

ἀμαθῶς, Musgrave for ἀπαθῶς.

l. 1158. Among various attempts to amend this corrupt line are Hermann's ἀ . . . ἱπέλεν θαλάμοις (but the imperf. of πέλω is of doubtful occurrence in tragedy), and Dupont's αἰ . . . ἔριπον θαλάμοις, which might stand, if the transitive sense of ἔριπον could be established. Paley suggests ὁ . . . ἔμολεν θαλάμοις, 'which came about by the Trojan marriage,' a sense which the words will hardly bear.

l. 1164. This line is hopelessly corrupt. There is a variant reading αἰλινοῖς for Ἰλίοις, and Nauck substitutes ἐλεινοῖς. Hermann reads πάθεισιν for συμφοραῖς, which is improbable because of the occurrence of the same word in the preceding line.

l. 1225. This line is almost certainly corrupt. For possible meaning of text see note. Herman reads ὥσπερ ἐστίν, Seidler οὐ ποτ' ἐστίν, which should be ὅπου, hence Kirchhoff proposes ἦν ὅπου, etc.

l. 1230. εἰ σύ, Elmsley for ἐσσί, a non-Attic form. Paley suggests οὔσα . . . φεύγεις ἐμέ, since σύ is not usually expressed, unless emphatic, also the reply ἀλλ' οὐκέτι will then naturally refer to φεύγεις, and not, as it does now, suggest a reference to εἰ σύ.

1247. Perhaps read ἐξορίζομεν, 'taken beyond the borders and let down into the sea.' [R.E.]

l. 1249. The text reading is Hermann's correction for οἷε οἶδ' ἐγὼ δ' ἄπειρος. Hartung suggests ὅδ' οἶδ', etc., but Theoclymenus would naturally refer to the stranger for information, without any indication on the part of Helen.

l. 1270. Dindorf read this line without any stop after δῆ, as a double question, 'what is the custom and why, etc.?' But this concerns, not the custom itself, which had just been explained in detail, but the reason for it. The MS. has only a comma at δῆ, altered by Schaefer to a note of interrogation.

l. 1316. Γοργώπα, Hermann for Γοργώ, to suit the antistrophe, l. 1334. The last syllable, -πα, may easily have disappeared before the following word πάνοπλος. The lost line is supplied conjecturally as προὔχωρμάντο· Ζεὺς δ' ἐδράνων, omitting δέ after αὐγάξαν.

l. 1321. ματεύουσα ἀπόρους, Hermann for MS μαστεύουσα πόρους.

l. 1323. For δ' ἐπέρασ' Hermann reads διέπερσ', strangely misunderstanding the sense, as if the goddess threw down and made havoc of the hills, etc. He accordingly takes ῥίπτει transitively with κατά = κατορρίπτει.

l. 1344. ἄλαῖν, Bothe for ἀλαλῆ. Hermann prefers ἄλας.

ll. 1353-54. For the possible sense of this passage see note. Lightfoot suggests οἶ' οὐ θεῖμις οὐθ' ὁσία 'πίρωσας ἢ ἐν θαλάμοις, i.e. 'thou didst burn sacrifices,' etc. Paley, retaining the MS ὡν ἱοι ὧν, reads

CRITICAL APPENDIX.

ἐκυρσας εὐνῶν, 'thou didst meet with an unlawful union in thy bride-chamber.' But ἐπύρσας, though questionable, is not demonstrably wrong.

l. 1355. εἶχεε, Musgrave for ἔχεις

l. 1366 The MS. reading is εὖ δέ νιν ἄρμασιν ὑπέρβαλε σελάνᾳ, which of course is nonsense. Heath proposed ἄρμασιν, 'in her car,' but ὑπέρβαλε is wrong as to metre (see l. 1351). Any certain restoration is hopeless, but Hermann's conjecture (as in text) makes fair sense of all except the last line.

l. 1374. Clark suggests καλλίστα δ' αὐτὸς ἤρκεσιν τύχῃ πόσις, i. e. 'dexterously availed himself of his good fortune,' but this seems too violent an alteration.

l. 1382. Hermann rightly omits δέ after πέπλους, so as to connect this line with the preceding one. Pierson proposes πέπλους δ' ἀμείψαν' ἐγὼ νιν, etc.; this removes the awkwardness of expression referred to in the note, but puts the respective operations in wrong order, making the change of raiment precede the bath.

l. 1399. Hermann adopts Elmsley's alteration of κλεινός into καινός, contrasting with τὰ πρῶτα λέκτρα in next line. But Kirchhoff, rightly as I think, retains the MS. reading.

l. 1421. Hermann unnecessarily alters ἀπλῶς into ἄλλως, 'in vain.'

l. 1424. με δεῖ, a probable correction of Musgrave for μέλει. Hermann's suggestion, τῇ τύχῃ μέλοι, is also worth noticing.

ll. 1447-48. The MS. reading needs only the alteration of λυπρά γ' into λύπρ' as in text (see note). Musgrave however reads κέκτησθε . . . πολλ' ἄχρηστ' ἐμοῦ τυχεῖν, and Hermann ἐμοὶ τυχεῖν κάλυπ', etc.

l. 1452. Badham (see note) suggests Νηρείως for μάτηρ, attributing the error to a mistake of the contraction—μηρ for μηρ, the -εως being superscribed to save space. But there is no evidence of the text being corrupt.

l. 1453. By reading εἰρεσίας, and taking βοθίσιοι to mean 'amid the surge,' the sense of 'producer' may be retained for μάτηρ. See note on l. 1452.

l. 1460. The sense given to λείποντες is not quite satisfactory. Possibly read λύντες?

l. 1472. Matthiae proposes τέρμονα, to be taken after ἐξαμλλησάμενος, = *ad metam contendens*. Paley would omit δίσκου as a gloss, and read ἀτεράμονι, 'hard,' with τὰδε φῆ in the strophe, l. 1457. For the MS. reading τέρμονι see note.

l. 1473. Hermann inserted ὄθεν, omitting the MS. τῇ, for sense and metre.

l. 1476 Hermann's ~~οὐκ ἔστιν~~ ^{ἀλλ' ἔστιν} for ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~ makes the sense. He reads γὰρ οὐκ ἔστιν ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~ for ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~. For the ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~ Hermann suggests ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~ in the text.

l. 1477 For ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~ Hermann proposes ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~ with ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~ for ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~.
l. 1478 Badham repeats the whole sentence and antistrophe correctly.

l. 1500 σωτήρ for σωτήρ Maggrave. Badham gives τὰς for the ^{ἀλλ' ἔστιν} ~~οὐκ ἔστιν~~.

l. 1501 Hermann reads ἄλιον and reads ἐπὶ for ἐν, with a different arrangement of the lines.

l. 1502-10 ποινάβεισ' for ποινήβεισ' Scaliger and Hermann. also γὰρ οὐκ ἔλθοῦσα for τὰν οἰκ' ἐλθοῦσαν Maggrave. ποτ' was inserted by Heide.

l. 1512 Various attempts have been made to amend this line; indeed, as Badham observes the correctors 'nullam fere superlativum in -ιστα interpolationem consequuntur.' Barnes substitutes χείριστα for κακίστα. Piercio reads τὰ κάλλιστ' ἐν δομοῖς σ' εὐρήκαμεν, Hermann τὰ μάκιστ', etc. — 'at last.' In both these last emendations the τὰ is objectionable when the superlatives have to be taken adverbially. Paley suggests ἀκούει τὰν δομοῖς or the like, supposing κακίστα to be a gloss to explain this.

l. 1521 For ἦν γε Hermann suggests but does not adopt in his text ἦν περ or ἦδ', ἦν, etc., but the γε has its proper force. See note.

l. 1525 The MS reading παρὸν τε χειρὶ is probably genuine, though Lightfoot suggests παρὸν κατήρει, from *Iph. T.* 1345 quoted in the note. Badham reads παρὸν τ' ἐνεῖρε. For εἰς ἐν ἦν, which is possibly genuine, Paley proposes ἐνετίθει or ἐνετέθη. [Some verb is certainly wanted, and it has occurred to me, merely as a conjecture, to suggest εἰσέναι νῆα], 'piled up' the sails into the ship, to be ready when required to put them up. Of this verb, however, the pres. and imperf. do not seem to occur in Attic Greek (though Herodotus has ἐπνέουσι); only the aor. ἐνήσα and the perf. pass. νένημαι or νενησμαι are found.]

l. 1544. τάλλα is Canter's correction for MS. ταῦτα, which would only refer to ποινίσματα (l. 1548). But these were brought in by the other (Greek) crew, whereas τάλλα refers to the offerings provided by Theoclymenus, all of which were easily got on board, except the bull.

l. 1564 ὦθει, an improved reading adopted by Hermann from Duguid, for MS ὦσει with φάσγανον for subject, considered as part of Menelaus' exhortation, instead of being parenthetical, as in text.

CRITICAL APPENDIX.

l. 1590. For the manifestly corrupt Ναξίαν one Paris copy has ἀξίαν, hence Bothe proposed to read ἄξιον, and Hermann has ἀξιῶν 'γκέλευε σύ, Clark suggests ἀντίαν κέλευε σύ, 'give the order to put the ship about,' and Paley reads τί νῦν πλέωμεν Ναυπλίαν; supposing that ΠΑΛΙΝ and ΤΙΝΤΝ were confounded, and that Ναυπλίαν was afterwards altered to preserve the sense. But the stress upon νῦν 'why should we sail to Nauplia now?'—seems inappropriate, when the crew never had any thought of sailing thither. [Some word implying 'homewards' is wanted. Might I suggest Νεῖλον ἐγκέλευε σύ, the river representing Egypt as in ll 1, 89?]

l. 1611. ἀνακτ' (Kirchhoff) is an almost certain correction for ἀναξ; see note. Clark proposes ἀρχάς to go with οἰάκων, comparing νεῶς ἀρχαί in l. 1580. Hermann reads ἀλλάξ, 'in the reverse direction,' a word of more than doubtful authority. If ἀναξ be retained, it must be the vocative, referring to Theoclymenus.

l. 1653. Klotz puts the comma after οὐκέτι, making it qualify παρέσχε, but its position is against this construction. Hermann has a colon at οἰκέτι, retaining the comma after τοῦνομ', and in the next line reads ἐν τοῖσι δ' αὐτοῖς, etc., referring this to Helen's original marriage with Menelaus. This removes part of the awkwardness involved in the text reading, but the line is clearly spurious. See note.

l. 1673 The MS. reading is φρουροῦ παρ' ἀκτὴν τεταγμένην νῆσον λέγω, whence Stephanus and others read φρουρὰ . . . τεταμένην. The text reading is Hermann's, only he reads 'Ακτῇ for 'Ακτὴν, which is perhaps to be preferred on account of the accusatives following.

The following Scene from Aristophanes, *Thesmophoriazusae*, containing a parody of certain lines of the *Helena*, is referred to in the note on l. 465. The actual words of the original are printed in thick type.

At the feast of the Thesmophoria, the women of Athens having resolved to take vengeance upon Euripides for his alleged misrepresentation of them in several of his plays, Mnesilochus, the father-in-law of the poet, undertakes to plead his cause in the women's assembly, dressed in female attire. He does so, but his sex having been discovered, he is in danger of atoning for his rashness at the hands of the enraged women, and is anxiously expecting the arrival of Euripides, who had promised to come and help him in case of need. Thus the Scene opens, at l. 846 of the play.

Mnesilochus.

Ἰλλός γε γένημαι προσδοκῶν ὃ δ' οὐδέπω . . .
τῷ δῆτ' ἂν αὐτὸν προσαγαγοίμην δράματι;

HELENA.

ἐγφῶδα· τὴν καινὴν Ἑλένην μιμήσομαι.
πάντως δ' ὑπάρχει μοι γυναικεία στολή

(*In the character of Helen*).

Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί,
ὅς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον
λευκῆς νοτίζει, μελανοσυρμαῖον λεών.

A Woman.

πανούργος εἰ νῆ τὴν Ἑκάτην τὴν φωσφόρον.

Mnes Ἔμοι δὲ γῆ μὲν πατρίς οὐκ ἀνώνυμος
Σπάρτη, πατὴρ δὲ Τυνδάριος

Wom σοί γ', ἄλεθρε,
πατὴρ ἐκείνός ἐστι, Φρυγῶνδας μὲν οὖν.

Mnes Ἑλένη δ' ἐκλήθη.

Wom. αὖθις αὖ γίγναι γυνή
πρὶν τῆς ἐτέρας δοῦναι γυναικείας δίκην:

Mnes ψυχαὶ δὲ πολλαὶ δι' ἑμ' ἐπὶ Σκαμανδρίοις
ῥοαῖσιν ἔθανον.

Wom ὠφελος δὲ καὶ σὺ γε.

Mnes καγὼ μὲν ἐνθάδ' εἰμ', ὁ δ' ἄθλιος πόσις
οὐμός Μενέλαος οὐδεπῶ προσέρχεται.
τί δῆτ' ἔτι ζῶ;

Wom τῶν κοράων πονηρία

Enter EURIPIDES (as Menelaus).

Τίς τῶνδ' ἐρυμνῶν δωμάτων ἔχει κράτος,
ὅστις ξένους δέξαιτο ποντίῳ σάλῳ
καμνόντας ἐν χειμῶνι καὶ ναυαγίαις;

Mnes. Πρωτέας τὰδ' ἐστὶ μέλαθρα.

Wom. ποίου Πρωτέας;
ὦ τρισκακύδαιμον· ψεύδεται νῆ τῷ θεῷ
ἐπεὶ τέθνηκε Πρωτέας ἔτη δέκα.

Eur. ποίαν δὲ χώραν εἰσεκελασάμεν σκάφει;

Mnes Αἴγυπτον.

Eur. ὦ δύστηνος οἱ πεπλώκαμεν
αὐτὸς δὲ Πρωτεὺς ἐνδον ἔστ' ἢ ἑώπιος;

Wom οὐκ ἔσθ' ὅπως οὐ ναυτιᾶς ἔτ', ὦ ξεने,
ὅστις γ' ἀκούσας ὅτι τέθνηκε Πρωτέας
ἔπειτ' ἐρωτᾷ, Ἐνδον ἔστ' ἢ ἑώπιος;

SCENE FROM THESMOPHORIAZUSAE.

- Eur.* αἰαῖ, τέθνηκε; ποῦ δ' ἐτυμβεύθη τάφῳ; 885
Mnes. τόδ' ἐστὶν αὐτοῦ σῆμ', ἐφ' ᾧ καθήμεθα.
Wom. κακῶς ἄρ' ἐξόλοιο κάξολεῖ γ' ἔτι,
 ὅστις γε τολμᾷς σῆμα τὸν βωμὸν καλεῖν.
Eur. τί δὴ σὺ θάσσεις τάσδε τυμβήρεις ἔδρας
 φάρει καλυπτὸς, ᾧ ξένη; 890
Mnes. βιάζομαι
 γάμοισι Πρωτέως παιδὶ συμμῖξαι λέχος.
 * * * * *
Eur. ξένη, τίς ἢ γραῦς ἢ κακορροθοῦσά σε;
Mnes. αὕτη Θεονόη Πρωτέως.
Wom. μὰ τὸ θεῶ,
 εἰ μὴ Κρίτυλλά γ' Ἀντιθέου Γαργηττόθεν,
 σὺ δ' εἰ πανούργος.
Mnes. ὅποσα τοι βούλει λέγε·
 οὐ γὰρ γαμοῦμαι σῶ κασιγνήτῳ ποτὲ 900
 προδοῦσα Μενέλεων τὸν ἐμὸν ἐν Τροίᾳ πόσιν.
 * * * * *
Eur. τουτὶ τί ἐστίν; ἀφασία τίς τοί μ' ἔχει.
 ᾧ θεοί, τίν' ὄψιν εἰσορῶ; τίς εἷ, γύναι; 905
Mnes. σὺ δ' εἰ τίς; αὐτὸς γὰρ σέ κ' ἄμ' ἔχει λόγος.
Eur. Ἑλληνὶς εἰ τις ἢ 'πιχωρία γυνή;
Mnes. Ἑλληνίς· ἀλλὰ καὶ τὸ σὸν θέλω μαθεῖν.
Eur. Ἑλένη σ' ὁμοίαν δὴ μάλιστ' εἶδον, γύναι.
Mnes. ἐγὼ δὲ Μενέλεω σ', ὅσα γ' ἐκ τῶν ἰφύων. 910
Eur. ἔγνωσ γὰρ ὀρθῶς ἄνδρα δυστυχέστατον.
Mnes. ᾧ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας,
 λαβέ με, λαβέ με, πόσι· περίβαλε δὲ χέρας.
 φέρε σέ κύσω· ἄπαγέ μ', ἄπαγ', ἄπαγ', ἄπαγέ μς. 915
 λαβὼν ταχὺ πάνυ.
Wom. κλαύσεται ἄρα νῆ τὸ θεῶ
 ὅστις σ' ἀπάξει τυπτόμενος τῇ λαμπάδι.
Eur. σὺ τὴν ἐμὴν γυναῖκα κωλύεις ἐμέ,
 τὴν Τυνδάρειον παῖδ', ἐπὶ Σπάρτην ἄγειν;

The constables now appear on the scene, and Mnesilochus is apprehended for making a disturbance at the women's meeting, but is eventually delivered by a stratagem on the part of Euripides.

1. 846. ὁ δ' οὐδέπω, i. e. Euripides is not come.

1. 850. τὴν καινὴν Ἑλένην. The *Thesmophoriazusae* appeared B.C. 412, about a year after the *Helena*.

HELENA.

l. 857. μελανοσύρμαιον contains a comic allusion to a kind of 'black draught,' which the Egyptians were fond of taking. It is meant to contrast with λευκῆς, which Aristophanes refers to Αἰγύπτου, instead of to χιόνος, as in the original.

l. 868. τῶν κοράκων πονηρίᾳ. See note on *Helena* 44, etc.

l. 876. The woman, hearing the name of Proteus, thinks they are talking of one Proteas, an Athenian, who had been dead for some years.

l. 886. For σῆμα the reading is possibly μῆμα, as in *Helena* 466.

ll. 914, 915. λαβέ με, etc. These lines are of course an outrageous parody on parts of the recognition scene, *Helena* 625, etc.

INDEX

The references are to the Notes and the pages of the Introduction

C. A. means Critical Appendix

- ἀβρός, special sense of, 1528.
 Abstract terms, defined by Euripides, 560.
 Accusative, adverbial, 479.
 — elliptic, 283.
 — of 'equivalent motion,' 77, 357, 866, 1126, 1495 (*Alc.* 7).
 Ἀχαιία, a title of Demeter, 1325.
 Achilles, contest for arms of, 100.
 Adjectives in -ios, feminine of, 1062.
 αἰί, special sense of, 715 (*Alc.* 700).
 Aerope, wife of Atreus, 391.
 Aeschylus, conclusion of his plays, 1688.
 ἀγασμα, 206, 262.
 ἀγαπᾶν, meanings of, 937.
 ἀγλαίσμα, 11, 282.
 Ajax, suicide of, 96.
 ἀκούειν = 'obey,' 733.
 ἀλητεία, ἀλητεῦν, 934.
 αἰς, construction of, 589.
 ἀλλάσσειν, ἀλλάσσεσθαι, 1087.
 ἀλλ' οἷδ' ἔμην, 1047.
 ἄλλως = *frustra*, 707, 1421.
 Ambiguous expressions, 1201, 1205, etc.
 ἀμείβειν, ἀμείβεσθαι, 1187 (*Alc.* 46).
 ἀμυλλᾶσθαι and its cognates, 165, 356, 546, 1471.
 ἀμός for ἐμός 531.
 ἔμψυξ, compounds with, 1567 (*Alc.* 428).
 ἄν, omission of, 1658.
 — with future infin. (7), 448.
 Anacoluthon, 277-279.
 Anapaest in first foot, 1234.
 ἀναπτεροῦν, meaning of, 633.
 ἀναριθμητός, 1679.
 Anaxagoras, physical theories of, 34, 1016.
 Andromeda, brought out with the *Helena*, 111.
 ἀνὴρ παρ' ἀνδρα, 1574.
 Antiptosis, 1395.
 Anist, use of for present, 348, 664, 673 (*Alc.* 1095).
 ἀπαίρειν, intransitive, 1670.
 ἀποβλέπειν, 267.
 Ἀπόλλων ἀποτρόπαιος, 1204.
 ἀρα, 461, 616, 720, 808.
 ἀριθμοί, special sense of, 410.
 ἀρχειν, ἀρχεσθαι, 1231.
 ἀφανής, euphemistic sense of, 126.
 ἀφίλος φίλων and the like, 524.
 Aristophanes, *Acharnians*, referred to, 421, 452, 567, 1325.
 — *Birds*, 613, 1111.
 — *Frogs*, 560.
 — *Peace*, 630.
Thesmophoriazusae, I, 44, 465, 561, v.
 Article, with noun in genitive, 500.
 ἀτερμων ?, 1472.
 Athena *Chalioecus*, 128.
 Athenian custom at funerals, 1261.
 Augment, omission of, 348 C. A.
 αὐλός different kinds of, 1351.
 αὐτοσίδαρος, sense of, 354.
 αὐχεῖν, meaning of, 1619 (*Alc.* 95, 675).
 Bacchic frenzy, 543, 1354.
 Bacchus, rules of, 1308, 1358, etc.

INDEX.

- bios, bios, special sense of, 755.*
βοᾶσθαι, with direct object, 1434.
βουβυτος ἡμερα, 1474.
βραβεύς, βραβεύειν, 703, 1073.
Βρόμος, an epithet of Bacchus, 1308.
 Callisto, legend of, 375.
 Castor and Pollux, 207.
 Characters in the play, x, xi.
 Chorus, functions of in later plays, 1301, xiii.
 Comedy, touches of in the *Helena*, xi.
Commos, 156 (Alc. 861).
 Concluding lines of the play, 1688.
 Condensed phrases, 418, 1017, 1214.
Constructio ad sensum, 573, 637.
 Cranes, migration of, 1478, etc.
 Customs of burial, 1062 (*Alc. 149, 613*).
 Cybele, confounded with Demeter, 1301, etc.
 'Cyclic' poets, ix.
Cypria of Stasinus, 40.
χλωρός, probable sense of, 1189.
χρ-ω and χρᾶσμαι, χρήζειν and χρήζειν, 516.
χρίμπεσθαι, construction of, 526.
δαίμονες, belief respecting, 65, 961 (Alc. 613).
 — intermediate position of, 1137.
 Date of *Helena*, v.
 Dative of cause, 78.
δέ, marking apocosis, 1323.
δευρ' αἰεί, 761.
Deus ex machina, 1642, xiv.
διαφθείρειν, special sense of, 920.
 Dion, early legend of, 1098.
διορίσαι, meaning of, 394, 828.
 Dioscuri, protectors of sailors, 140, 1495.
δοκῶ μιν, a formula, 917.
 Domestic shrines, 820.
δρυν = ναῦς, 1268.
 Double question, 873, 1543.
 Editions of the *Helena*, xv.
εἰ = ὅτι, 85.
εἰ ἄν, with optative, 825.
εἰς ἐν = εἰς, 1535 and C. A.
εἰς κέρας παρεμβλεπειν, 1558.
εἰς συμφορὰν φέρεσθαι, 311.
εἰξασι, anomalous form, 497.
ἐκβαλλειν, of springs and rivers, 1336.
ἐκπνευσαι, intransitive, 1122.
ἐλελίζειν, double meaning of, 1111.
 Ellipse of *εἰμή*, 1523.
ἐλπίδων εἰσὼ θάινε ν, 1523.
ἐμὲ = ἐμαντόν, 843.
ἐνδιδόναι, 508.
ἐνιαυτός, ἐνιαύσιος, 775.
ἐν εὐμάρει, and like phrases, 1227.
Ἐνοδία, a title of Hecate, 569.
ἐξαμιλλᾶσθαι, 387, 1471.
ἐπιδρομή, meaning of, 404.
ἐπὶ πυροῦ ἀκμῆς, a proverb, 897.
ἐπιστροφή, meaning of, 440.
ἐρανος, meaning of, 388.
ἐς ἀρπαγας, and like phrases, 904.
 Euripides, his aim in tragedy, xii.
 — dislike of soothsayers, 744.
 xiv.
 — kind feeling for slaves, 728.
 xi.
 — management of the chorus, 1301, xii.
 — method of dealing with religion, xiii.
 — treatment of ancient legends, ix.
εὐσεβεια, Greek notion of, 900.
ἡγείσθαι, νομζειν, etc., distinguished, 919.
ἡσθημένος, derivation of, 1539.
 Feminine adj. form with neuter noun, 1301.
 Funeral custom in war, 936.
 Future indicative for optative, 1011.
 Galene, a sea-nymph, 1458.

INDEX.

Genitive, used objectively, 202
Alc. 426).

Greek shields, 1376.
stage, dimensions of, 1390.

Hecate, her functions, 569.

Helen, apotheosis of, 1667.
— her character in this play, x.
— suitors of, 99.

Helena, date of, 1151, v.
— its merits and defects, xiii.
— plot of, vi, vii.
— principal characters in, x, xi.
island of, 1673.

Herodotus, his version of the
story, 4, viii.

Historic present, 1122.

Homer, his account of Helen,
viii.

Homeric epithet, 1656.
phrases, 59, 154.

Hyacinthia, festival of, 1470.

Hymn to Demeter, quoted, 1338.

Imperfect, special force of, 1081.

Indicative and optative in *Or.*
obliqua, 522.

Interpolated passages, 9, 85 SS (? ,
780, 905, 1653 *C. A.*

Iphigenia in Tauris compared
with *Helena*, xii.

‘Irony’ of Euripides, 1242.

Isles of the Blest, 1676.

ιστορεῖν, meaning of, 1371.

Judgment of Paris, 23, 358, 679.

κάθωμαι, a rare form, 1084.

καὶ δὴ, with perf. indicative, 1059.

καὶ μὴν, *καὶ μὴν γε*, 1053, 1071,
1079.

καὶ πρὸς, 110, 956.

καὶ . . . τε and *τε . . . καί*, distin-
guished, 692.

καὶ τις, *καὶ πῶς*, etc., 583 (*Alc.*
142).

καλλιπάρθετος and similar com-
pounds, 1.

καμπτεν βιον, 1666.

καταβάλλεσθαι, 164.

κατέχειν, nautical sense of, 1206.

κατορθοῦν, meanings of, 1067.

κέκλημαι, from *κλείω*, 977.

κερτομεῖν, derivation of, 619 (*A*
1125).

κονφίζειν, meaning of, 1555.

κροῖεν πύκην, 870.

κρυπτεύεσθαι, in passive sense, 541.

λάμπειν, transitive, 1131.

Leda, legends of, 19, 258.

Legends, how dealt with by Eur-
ipides, 4, 99, 243, 375, 1x.

λείπειν, intransitive, 1157.

λέχος = *γυνή*, 427, 475.

Litotes or *Meiosis*, 221, 247.

λώτισμα, *λωτίζειν*, etc., 1593.

μάκαρ, as a feminine form, 375.

Marriageable age for women in
Greece, 283.

ματαιός, special sense of, 918.

μεθίεναι, intransitive, 555.

μέμφεσθαι, 31.

Menelaus, character of, x.

— his wanderings, 404, vi.

μὲν οὖν, force of, 1631.

Messenger's narrative, xii.

Metre, in dialogue, varied for effect,
627 (*Alc.* 244).

μή, with ellipse of *οὐ*, 438.

μήτε . . . *μηδέ*, 885.

Middle voice, in causative sense,
23.

μονάμπυκος = *ἵππος*, 1567.

μόσχος = *κυρη*, 1475.

μουσειόν, meanings of, 171, 1108.

νάρθξ and *θέρπος*, 1361.

Nauplius, treachery of, 767, 1128.

νεανίας, as an adjective, 209.

Negative, redundant, 322.

Neuter adjective as predicate, 302.

Nightingale, the bird of woe, 1107.

Nile, inundations of, how caused,
2.

Nominativus pendens, possible in-
stance of, 1289.

INDEX.

- νοσεῖν, metaphorical sense of, 581, 1607.
 νοστέιν, senses of, 428, 474.
Nosti, and other cyclic poems, ix.
 ο, pronominal use of, 1025.
 Offerings to the dead, 1255 (*Alc.* 845, 851).
 οἰ and ποῖ distinguished, 461.
 οἰάκων ἀναξ, etc., 1611.
 οἶσθ' ὁ δρᾶσον, 315.
 Ominous words, 1051.
 ὅμως, independent clause, 718 (*Alc.* 936).
 ὅποι, 'pregnant' construction of, 1606.
 Optative, followed by subjunctive, 178.
 — without ἄν, 769.
 ὄρα μή, with indicative and subjunctive, 119 (*Alc.* 112).
 Oracular sounds and voices, 820
 ὀρθοστάται, 547.
 ὀρθῶ ποδί, 1449.
 ὅς ἄν, with subjunctive, 1241.
 ὅσον, sense of, 74, 481.
 ὅστις = εἰ τις, 267, 272.
 = *qui prope qui*, 847, 1625.
 οὐ, signifying motion (= οἶ), 1670.
 οὐδεν ὑγιές, a colloquial phrase, 746.
 οὐκ εἶα, 1561, 1597.
 οὐκ ἐς ἀμβολάς, 1297.
 οὐ μή, with subjunctive, 292.
 οὐ μολις, 334.
 οὐ φημι and similar phrases, 836.
 οὐχ ὁ μὲν—ὁ δ' οὐ = πάντες, 647.
 οὐχ ὅσον, 481.
Oxytonon, 213, 362, 690.
 ὦ, with nominative, 623, 1399, 1519.
 ὦς, with ellipse of ἴσθι, 126, 831.
 — = ὥς εἰς, 237.
 ὥστε οὐ, with infinitive (instead of μή), 108.
 Paens, addressed to Hades, etc., 171 (*Alc.* 424).
 παλαιότης, 1056.
Palinodia of Stesichorus, 32, vi.
 παρ' ἀσπίδα, 734.
 πάτεργον, 925.
 Parodies of the *Helena* by Antiphanes, I, 44, 465, 561-564.
 παύειν = παύεσθαι, 1320.
 πέλανος, meaning of, 1334 (*Alc.* 851).
 Perf. passive, in middle sense 1517.
 Personal forms (δοκῶ, etc. preferred to impersonal δοκεῖ, etc. 1274.
 Phoenician ships, 1272, 1451, 1623.
 πίνειν ἐν τινι, 1093.
 πλημμελής, πλημμελεῖν, 1085.
 Plot of the *Helena*, vi, vii.
 Plural, denoting dignity, 552 (*Alc.* 132).
 — for singular, 1184.
 Plutarch, proverb cited from, 830.
 ποῖος, colloquial use of, 567.
 πόρπαξ, of a shield, 1376.
 Possessive pronoun used objectively, 1236 (*Alc.* 336).
 πῶς θαί, 1246.
 πῶς ἔχεις; etc., with genitive, 313, 1195.
 πράγματα, opp. to ἔργα, 286.
 'Pregnant' construction of prepositions, 738.
 πρέπειν, senses of, 215, 1304 (*Alc.* 512).
 Present, descriptive force of, 1521.
 — for future, 1368.
 — of continued effect, 568.
 Prologue, of a play, its definition and object, 1.
Prometheus Vincit, concluding lines of, 1688.
 προφενεῖν, 146.
 προσαιτεῖν, special use of, 791.
 προσείλειν, 445.
 προσποιεῖσθαι, 1387.
 πρόσφορον, construction of, 509.
 Proteus, different accounts of, 4, vii.
 προῖτόπλους, meaning of, 1531.

INDEX.

Psamathe, notices of, 7.
 πυροῦν, possible sense of, 1353,
 etc.

φέρει = συμφέρει, 1064.

φθορά, φθείρεσθαι, special sense of,
 766.

ψακάς, distinguished from ὄμβρος, 2.

ρεῖσθαι = ρεῖν, 1602.

ρίπτειν, intransitive, 1325 (*Alc.*
 897).

— and ριπτεῖν, 1096 *C. A.*

Rites of purification, 866, 1271.

ρόμβος, 1362.

σατίνη = ἄμαξα, 1311.

σαφής = ἀληθής, 21, 310.

Scene of the *Helena*, where laid, 1.

Schema Pindaricum, 1358, etc.

Secret tokens (σύμβολα), 291.

Sicilian expedition, 744, 1151, iii.

Sirens, myth of the, 167.

σκήπτειν, σκήπτεσθαι, 834.

Slaves, Euripides' regard for, 728.

Soothsayers, unpopular at Athens,
 744, etc.

— Euripides' dislike of, xiv.

σώζειν = 'remember,' 266.

σωφρονεῖν, opp. to μαίνεσθαι, 97.

Stesichorus, his *Palinodia*, 32,
 vii.

Stichomythia, interrupted, 706.
C. A.

στολίδες, 1358, etc.

στόμα, of a sword, 983.

Subjunctive and optative moods
 interchanged, 741, etc.

— following optative, 178.

— for the optative, 59.

συγγεῖν, special sense of, 1553.

Suicide, Greek ideas about, 299.

συμβαίνειν, special sense of, 1007.

τε, proper force of, 1273.

'Temple in the soul,' 1002.

Teucer, story of his exile, 90,
 104.

Text and MS. authority, xv.

Thales, reputed saying of, 513.

θάπτειν, proper sense of, 1243.

θηρᾶν, constructions with, 50, 63.

Theoclymenus, character of, x.

Theonoe, xi.

τλῆναι, meanings of, 53 (*Alc.* 1,
 275, 572).

Tmesis, in compound verbs, 106
 (*Alc.* 548).

Tragedy, conception of by Euri-
 pides, xii.

τρύχειν and τρυχοῦν, 1286.

τύπανον or τύμπανον, 1347.

ὑπαγκάλισμα, 242.

ὑπό, with genitive, 639.

Verbal paradoxes, 138 (*Alc.* 141,
 520).

— repetitions, 105, 207, 384, etc.

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CONTENTS

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